The Messenger.

"As the Truth is in Jesus."

Dr A H Strickler
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TERMS.

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Poetry.

HYMN FOR MISSIONS.

"The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest."

"Full plenteous is the harvest!" wide the fields
Lie under tropic suns, and where the seas
Gird with a ring of blue the Cyclades,
Golden and ripe; but laborers are few.

"Full plenteous is the harvest!" east and west
And south, the nations looking for their Lord
Stretch their bound hands, and listen for His word,
And yet in vain; for laborers are few.

Therefore pray ye, that, touched with altar fire,
And breathing Christ-like breath, o'er tossing wave,
Or desert track, Christ's wandering ones to save,
His priests may haste; for yet they are but few.

Arise, O Lord, and send Thy worthiest sons,
That they may seek and save the souls of these,
And end the reign of old idolatries;
For Thou canst save by many, or by few.

Let not Thy harvest lack its laborers, Lord!
Nor these Thy chosen falter where they stand
At the forefront of toil, in every land,
But serve with gladness; for they serve but *Thee*.

Fierce beats the tropic sun on tired brows,
And to the far horizon stretch the fields,
White to the harvest, Thine Atonement yields,
And angel-reapers gather in for *Thee*.

The burden and the heat they bear, nor faint
Until the sun of life slopes to the west,
And with the welcome nightfall comes their rest—
A rest most blessed; for they rest in *Thee*.
Amen.

—*S. J. E. in Churchman.*

Communications.

For The Messenger.

LETTER FROM JAPAN.

On Sunday night, Oct. 4th, we passed through what is known here as the typhoon. It came on about one o'clock, and continued up to about three o'clock. The barometer fell to 28 remarkably sudden. The storm came from the north right across the city. One would have thought, that by the time it reached the foreign settlement, east of the city, most of the force would be spent. But when it reached us, enough was left to make us all get out of our beds, and begin to secure the doors and windows of the house. I do not know how the sky looked; for no one dare venture out. It was with the greatest difficulty that the doors and windows could be kept closed. Some persons had to nail their doors, to keep them from bursting in. The "Mission House" was in a steady shake all the while, and I was in constant fear lest the windows should burst in and likely do much damage. Mrs. Gring was very sick that night, which, with the terrible storm without, makes it a time ever to be remembered.

The storm was terrific, and was destined to do much damage wherever it came to. About two o'clock, we heard the crash caused by the falling of the framework of the Methodist Female Seminary which was raised a few days previous. The howling of the wind drowned the noise of the falling tiles from the roofs, and the boards, and fences, and scaffolding, around newly built houses. The "Mission House," thanks be to God, stood the test, and is worth a good deal more to me now, because of it having passed through it so well.

The next morning, however, things in the settlement looked rather desolate. There were few houses uninjured. Some had the roof partly off. Others were down, and fences and trees and boards lay in every direction. The wind having removed the tiles, gave room for the water to pour in, and one was kept busy dipping up water which came from the roof and crevices of the doors and windows.

The "Mission House" suffered with the rest. Some of the tiles were removed, and the arbor and nearly all the trees in the yard were thrown down, and a stone wall at the entrance of the house. About twenty-five dollars will repair it. But what is this, when the whole house was left standing and our lives spared.

There was a great deal of damage done in the city. It is reported in the native papers, that there were thirty-seven deaths, thirty-four wounded, and over one thousand houses blown down. How providential that there was no fire with the falling of these houses. It would have swept us all in less than two hours. If it had continued an hour or two longer, there would have been few houses left unroofed, and perhaps standing. Some of the old residents here say, they have never experienced the like before.

This country is subject to great convulsions within, and terrible storms without. Being a group of islands of the sea, we are subject to all the changes of the sea—earthquakes below us, and storms and conflagrations, about us. But this ought to have a very wholesome effect upon us all, teaching us to put very little confidence in the things of this earth. In a country where the earth never quakes, people get to feel very secure while on it, but here this security is not found, and yet men turn not to God and His Son. With how loose a hand we should hold everything this earth affords us! Our homes, nor the earth we walk on, are ever secure to us; for in a moment's warning all may be gone. Yours respectfully,

AMBROSE D. GRING.

For the Messenger.

PLAIN TALK TO PLAIN PEOPLE.

Good brother K. has lifted his editorial pen, and right bravely has he written. What specific reason there may be, just at this time, for speaking out so plainly, I am not in a position to know; I take it, however, that this sounding of the note of warning is not without some urgent cause. And if there are indeed some children about, who make ugly faces at their mother, just to gratify an unfilial caprice, then let the fifth Commandment be put at them with a bold and a strong hand.

Only let it be borne in mind, that good people are seriously in danger of injuring a good cause, while they are zealously affected in rebuking evil. Odious comparisons are always objectionable, and they should be religiously avoided; if it is stated, however, that some of our sister churches have run far ahead of us in practical church work and benevolent energy, it is simply calling attention to a fact, which we cannot safely deny or ignore. And to rebuke such a comparison as hostile to the good name and prospects of our denomination, may be doing much more to confirm us in our defects and shortcomings, than to make us more efficient in intelligent loyalty to our Reformed heritage. No reasonable person expects to find an ecclesiastical paradise anywhere here below, into which sin does not enter; still it can be of no benefit to us whatever, in view of what may be done by others in specific localities and districts, to shut our eyes to the fact, that, as bodies, some of our near neighbors spend their hundreds of thousands and even millions, while we find it impossible to rise to the dignity of seventy-five thousand or one hundred thousand a year. The reason why this is so, I think I know, and can fully appreciate; but I do not think that it is necessary to hide the fact, in order to prove our filial devotion to our spiritual mother.

I have no personal controversy, nor any controversy at all, with my friend and brother of the editorial staff. It gives me pleasure to refer to his efforts in this public way, only to aid in bringing about the end for which he so earnestly contends. We all desire greater liberality, and a more enthusiastic devotion to the interests of our holy calling. Then let us see that we be neither of Paul, nor of Cephas, nor of Apollos, nor even of Christ as Paul found some of the Corinthians to be; but let us be careful that we think and act like practical Christian business people, in the swift flowing movements of a practical and progressive age. Orthodox niceties and scholarly ability alone will not do the work; genuine Christian enthusiasm is what is badly needed. It matters but little, one may be allowed to suggest, whether this comes to us directly from the personal centre of our faith, or indirectly from any of the tribes of the Lord's spiritual household, provided only that we get the genuine article and make proper use of it. The Lord help us graciously in our aims!

I. E. G.

For The Messenger.

IS IT SO?

At the missionary meeting of the late Synod of the Potomac, there was much earnest discussion, mainly, however, on one side, in regard to the duty of the Reformed Church to plant missions in the large cities of our country. It was very earnestly contended by several speakers (notably by one who is a member of the Board of Missions), that we are an agricultural people, and have no special call to work in the crowded centres of population, and consequently, are not confronted with any duty in the direction. The case was, indeed, so strongly put, that the impression was largely made that our work lies exclusively among what are called our own people, who are, for the most part, a country people. The case was, further, still more strongly put by the assertion, that the Reformed Church was not destined to become a large Church, commanding any wide influence in this land, and that about all that was required of us, was to take good care of our own people in the way of so educating and training them, that they would thereby become thoroughly qualified to care for themselves, in case of removal to a city, by finding a spiritual home in some other denomination.

Now let us face this matter squarely, and if the case, as thus stated, be so, then will many in the Reformed Church, upon whom this question of Church propagation in our large cities has been an oppressive burden, experience a welcome relief.

And, first of all, we ask, is the case historically sustained? Did the fathers of the Reformed Church foreshadow, or in any way indicate such a course in their missionary policy? No, rather just the opposite. They planted congregations in city, village and country alike, gathering into them *other than their own people*, in regard to whom they felt and believed, they had a mission under the broad seal of the great Commission—"Go ye into all the world and preach the Gospel to every creature." Immigrants from other nations than Germany and Switzerland (as many English, Irish, Dutch, French and Scotch names among us indicate,) were gathered into the Reformed fold both in city and country; and, among the earliest congregational organizations of our Zion, were, notably, Race street, Philadelphia, and Second street church, Baltimore, of which last, honorable mention was made by one of the orators of the late Sesqui-Centennial Celebration, as being the second church organization in its history, St. Paul's, Episcopal, having precedence by a few months.

Again, we ask, is there any thing in our theology, cultus or government, by which the case is sustained? Now without going into any detailed discussion, we lay down this, that the various denominations into which the Protestant Christian world is divided, excuse and vindicate their existence on the ground, that they each have a special mission in the emphasizing and intoning certain phases of Christian truth as regards doctrine, cultus and polity; and that these entering as elements into the great religious fermentations of the age, are destined to have their share in the final outcome of the great Protestant movement, as they shall contribute its part in the unfolding and historical realization of the Church of the future. Now, have we no mission, in common with our Protestant brethren, in this direction? Is the Reformed Church merely an organization for the care and saving of individual souls? Has this original (twin-sister with the Lutheran) Reformation Church no part whatever in the grand historical movement of Protestant Christianity, which carries in its bosom the resources and powers by which, when fully evolved, the world will be transformed? If so, then, as it seems to many, better abandon our separate organization, with all its expensive and (in some sense) unnecessary machinery, and let the work be done by other denominations existing side by side with us. Why maintain congregational organizations in towns and neighborhoods, where our Methodist, Presbyterian, Episcopal, and other Christian brethren are doing efficient work, and would be *willing to do it all*? No, verily, the Reformed Church has an important mission (the consciousness of which haunts us all the while) for our general, Catholic Christianity, in the holding up of the glorious Christological banner, and maintaining the conflict—the continual conflict of the ages—for the Divine-human mystery of our Lord's person, with all that follows in the train of this faith as related to the life of the Church and the world. And *how* and *where* can we best display our banner and fight the Lord's battle, but in the great centres of the world's activity and population? The words, "Go ye into *all* the world" surely include, *rather conspicuously indicate* (as the Apostles understood them) its great cities, as these each, in a sense, epitomize the life and population of the world.

And then again, we ask hurriedly, how has it come to pass, that while all other Christian denominations, great and small alike, seem to have a call to work, and do work successfully in the cities, that the oldest branch of the Reformed family—the Church of the Heidelberg Catechism, the most Catholic and genial of all the Protestant symbols—*has no such call?* Alas! it is much to be feared, that this is one of the wiles (methods, as the original has it) of the devil, into which we have fallen, with a view to trail our banner—the standard of all others against the power of the enemy coming in upon us like a flood—ingloriously in the dust.

And then as regards the assertion, that we have no great destiny as a Church, or that there is no great future towards which we are to look and strive with all our might, that surely is a comfortable thought for lazy, unenterprizing and ungenerous souls, who have no heart or money for the doing of the Lord's work. Is it not simply true, that, for some reason, which we will not now discuss, we Reformed people have been for so long a time taking a "back seat," as well put by one of our foremost laymen, that we have unconsciously settled down into a sort of habitual conviction, that we are not fit for any other position? And further, is it not also true, that nothing will so thoroughly paralyze the activity of the Church, as this habitual resting in the thought, that there is no future for us in this great country, and that we are, for all time to come, to continue eating our "humble pie," as we have been doing in the past? No, verily, the Church of the Heidelberg Catechism has not yet reached the limit of aggressive development, either as regards its missionary or theological activity. The time is coming, yea it is now at hand, when there is a loud and special call for her to work in the interest of our common Christianity, and for the defence of the faith once delivered to the saints; and leaving, for the present, many other forcible considerations, we conclude by saying, that nowhere else in this broad land, is there such a field for missionary and theological activity, as among the teeming populations of our many great cities, where the Gospel may be preached "to all the world."

S.

Selections.

[MISTAKES IN THE MINISTRY.]

The Presbyterian thus speaks in regard to "Mistakes in the Ministry:" "At this time there are a large number of vacant churches in various cities of the land, and how much discontent they have started in the hearts of the ministry it is hard to tell. This will certainly lead to disappointments. Many of the brethren seeking charges do not know how utterly hopeless some of these churches are, and that the pastors leaving them were starved out; or if not starved, were neglected and forsaken in their work until they left, utterly discouraged. And many of these churches have opened their doors, but we fear as traps, not consciously so, but still as traps, and with the same old bait of fair promises at the beginning and disappointment at the ending.

"We say these things sadly, and only because we know the privations of the ministry and the bitterness of their mistakes. If a young man gets into one of these organized impossibilities, and he cannot make it bound with success he is marked as a failure, and will probably never recover from it. If he be middle-aged and succumbs, unless he has remarkable strength he is done for, for the rest of life. It is in the face of such facts we beg the brethren not to be lured from comfortable places of moderate usefulness by any such deceptions as they find in the Assembly's Minutes.

"Then in the line of success it is, as far as general experience goes, unsafe to seek places in the cities. Let them seek you. If they have to hunt for supplies right diligently it will do them good. One of the causes of the depreciation of the pastoral relation is the scramble of so many for the vacant places. How hard it is for us all to learn that God promotes according to His own plan, and that in our own poor endeavors we are often like locusts, dashing themselves against a headland and falling crippled below."

ANECDOTES.

The late Dr. Bethune asked a morose and miserly man how he was getting along. The man replied: "What business is that of yours?" Said the Doctor: "Oh! sir, I am one of those who take an interest even in the meanest of God's creatures."

A Second Advent man once ran up to Emerson and Theodore Parker, who were walking together, and said, "The world ceases at midnight." "That does not concern me," replied Parker, "I live in Boston." "I can get along without it," said Emerson, and the two friends walked on.

A clergyman was lately depicting before a deeply interested audience the alarming increase of intemperance, when he astonished his hearers by saying, "A young woman in my neighborhood died very suddenly last Sabbath, while I was preaching in a beastly state of intoxication."

Secretary Evarts tells an anecdote about John Marshall, who when a fellow-passenger in a stage-coach exclained, "We are near the birthplace of Patrick Henry; how could he fail to be an orator when born amid this grand scenery?" replied:—"Young man, this scenery has been here ever since Patrick Henry was born; but there have been no more Patrick Henrys."

The late Dr. S. H. Cox was world-noted for many eccentricities of matter and manner. On one occasion, as Moderator of a Presbyterian Assembly, in the opening prayer he said: "O, Lord Jesus Christ, Thou art the *ne plus ultra* of our desire, the *sine qua non* of our faith and the *ultima thule* of our hope." In him it was easy, natural language, and excited no special remark. Another story of him is repeated by Bishop Coxe as having once been told to him, and which is so good and so like his father's wit, that he thinks it is true. Some one once asked the old Doctor how it happened that, out of his large family, half had left the Presbyterian Church. "O!" he replied, "it is a case of the virgins of Scripture—five were wise and five were Episcopalians!"

Family Reading.

WORK.

Lord of the people—Carpenter and King—
My heart is weary, tears are in mine eyes;
My burden to Thy feet I fear to bring,
Thy glory glimmers through its cheap disguise.

Servants of servants, Elder Brother, see,
I bear thine image, and I plead Thy cross;
Teach me Thy loving labor's victory,
Teach me all gain for Thee to count but loss.

O! Master Workman, sit by me, and show
The pattern Thou would'st have these fingers weave;
Thou wilt not leave me when the colors glow;
In all my failures make me wisely grieve.

I do not crave for idleness or rest,
Or summer sunshine without wintry storm;
I only pray life's tasks by Thee be blest,
And o'er my toil to feel Thy bending form.

I seek no guide but duty—mine to Thee,
And for Thy love to all Thy brotherhood,
Jesus! my star across care's moaning sea,
Thou unseen Presence of my solitude.

O Saviour, evening lengthens o'er the world,
Soon the soft twilight, with its rest, will come,
Each fluttering sail against the mast be furled,
Each wearied workman find his longed-for home.

Short time for work! and then my Master's voice,
The shining wages, and my Master's smile;
Creation swelling forth, "Rejoice! rejoice!
Rest, laborer, rest in Paradise awhile."

—*Songs for the People.*

THE DISCIPLINE OF FAILURE.

BY MARGARET E. SANGSTER.

Do you remember how hard it was, in the days of your childhood, to be contented under the shadow of some great disappointment? You had set your heart strongly on some anticipated pleasure, and it was far more bitter than any grown person near you suspected, to put aside the purple and fine linen of that fair hope, and assume the every-day raiment of the comfortable and commonplace. We learn as we go on in life, to hide our feelings of pain even when most acute, and to wear smiles when tears are near the eyes, that we may shed no cloud upon others' sunshine; but perhaps we never learn to accept trial and care as we ought until we are in the Beulah land, which is on the border of the heavenly rest.

Thinking of this matter of the discipline of failure, I am persuaded that there are few who do not experience it, and few therefore who do not require it, for God gives us individually and daily that which is best for our growth in grace. The strange part of it is, however, that sometimes our failures are, as it were, underlined in our own consciousness like the emphatic words in a sentence, and we fail oftenest and most conspicuously in the very places where we have always supposed ourselves to be strongest. You are a Sunday School teacher. Yours is the service of almost half a life-time. You love the work, and you attend faithfully to its responsibilities according to your light. As for preparation of the lesson, for personal influence with the scholar, for secret prayer, conscience acquits you of neglect in any of these particulars. But the one thing you long for most earnestly is delayed. Your scholars admire you, love you, emulate you in certain ways, but still they do not come to Christ. You are very likely to forget that you are but the sower of good seed, and that till the Spirit move on the youthful hearts, you *must* wait for their conversion. You are very likely to grow weary and depressed, and not to accept in the right frame of mind this discipline of failure in what most you desire.

The failure may be of a more mortifying nature than this—more humiliating, that is, to a very natural pride and sense of self-respect. There is a bright, pretty girl, whom you have specially liked for certain captivating qualities or solid excellences of character You try to win her confidence. You do not succeed. You are baffled, puzzled, grieved to find yourself evaded, and surprised at your lack of attraction for a person who has so many and so decided attractions for you. After a while, your pupil leaves you for some other class, and there she thrives and blossoms like a flower transported from a chilly to a kindlier atmosphere. It may be that the case is still more pronounced as a failure on your part, for your scholar may leave your school altogether in these days of irresponsible parents, and some day you meet her and she tells you how congenial she finds it at St. Eunice's, and how happy she has been since she became established there. Failures of this sort are very common. Are we to grow used to them, to regard them as among the inseparable evils of city life, to mourn over them as showing some flaw or defect in ourselves; or to look upon them as part of our own training in patience and faith? Probably the last. Perhaps, when we notice how hard it is to take such events sweetly, prayerfully, and with sincere gladness that the Master's work is being done, although by other hands than ours, we become convinced that we are still far from being fully sanctified. Ah! this uplifting of self when instead we should elevate the Cross, this caring for our hurt sensibilities when we should want more than all else that the Lord's will may be done—these are sometimes a revelation indeed to our hearts, of their sinfulness and darkness.

The discipline of failure may come to you in other ways. You are an artist. For years you have striven to do some good work, seeing ever before you some beautiful ideal. You toil early and late. You neglect nothing. You are severe in your self-criticism, unsparing in self-censure and rigid in following the truth. But "Madonna eyes look on you in the air, but never from the picture," and lo! when your hair is silver-threaded, and your hand is losing its cunning, some lad with a lad's light debonair ways and a lad's fresh enthusiasm, does without seeming effort what you have never done with all your care. How many have known this bitterness which comes to the poet, the author and the scholar, as well as to the painter and sculptor. Shall you be jealous? Shall you decry the merits of that which all are praising? Shall you stoop to meanness and refuse to discern the promise of genius and its quick fulfilments? Not so if failure, coming after honest labor, have wrought in you its divine beauty so that *you* are more than the work of your hands.

Failure reaches you in other ways, and subtler and finer are the soul issues it sometimes touches. You have a friend, dearly loved and closely guarded in your heart. Your friend fails you, loses faith in you, perhaps believes evil of you, perhaps says unkind things of you. Well says the wise man, that a brother offended is harder to be won than a strong city. Shall you be downcast because a human being, seeing partially, knowing little of the springs which animate conduct, and easily entertaining prejudice, has acted without loyalty and entertained malice and guile instead of love and forbearance? Whoever you are, public teacher or private citizen, clothed upon with official honors or quietly pursuing the even tenor of your way at home, you must not waste your time in morbid sorrow over this sort of failure. If it has been another's and not yours, take it, as sent upon you for some good purpose, and *go on with your work.*—*Christian Intelligencer.*

THE SABBATH REST.

The word Sabbath is from the Hebrew verb shabath, and signifies to cease to do, to rest. It was instituted at the creation to commemorate God's rest on the seventh day, and the law which the Creator Himself followed was to be also the law by which man was to shape and divide his life: there were to be six days of labor, followed by one day of rest, and both the labor and the rest were of equal obligation. Traditions of this primeval Sabbath are found in the wilds of Africa, and among the aborigines of America, and labor and rest were no less a prescription of nature than of revelation. The period of seven days, we are told by scientists, is the most ancient monument of astronomical knowledge, and the most permanent division of time. Greek and Roman writers speak of it, as do the oldest of the poets, Hesiod and Homer; and Josephus writes that "no city of Greeks or barbarians, that is, of the world, can be found which does not acknowledge a seventh day's rest from labor." There are not wanting in the Scriptures themselves evidences of the observance of the day before the time of Moses. It was at intervals of seven days that Noah sent out from the ark the raven and the dove, and the wedding festivities of the patriarch were bounded by the week. On Sinai the Jews were told to remember the Sabbath day, which would seem to imply a reference to an existing usage or institution, though it was then made to commemorate also the deliverance of the Jews from the slavery of Egypt, as well as the rest from the work of the creation.

In their observance of day, the Jews seemed to regard the letter rather than the spirit of the law, and turned what was intended as a blessing into a burden. They kept it with great strictness, and all work but that which was absolutely necessary was forbidden, even works of charity. Again and again they faulted our Lord, because He healed the sick on the Sabbath day, and He showed them how, by their glossess, they had made the word of God of none effect. They were righteous overmuch. It was not absolute idleness that was imposed, the absence of all occupation. It was not simply abstinence from labor, but from servile work; from the ordinary pursuits and business of life; from the work that brought worldly advantage and gain. The rest of the Sabbath is a type of that rest which remaineth for the people of God; a rest, but such a rest as is consistent with a life of ceaseless activity. Of the four beasts in the Apocalypse it is even said that "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," and the life of heaven is one of constant worship and joy. It is a rest from sin, from sorrow and pain, from everything that could mar its perfect happiness and peace, but it is filled with songs of praise. So the Sabbath on earth was a suspension of the toil that wearies and pains; it was a rest from the world and its business; for one day in seven removed the curse that in the sweat of his brow man should eat his bread. Its rest was, indeed, to be gained by labor; it was to be the reward of the six days' weary toil, a time when man could recruit the exhausted energies of body and soul. It was to be a boon and a blessing to man and to beast, to high and low, rich and poor; a boon which nature craves, and which it cannot, without peril, forego. The lessons of experience teach it no less than the word of God, and many an experiment has shown that the Sabbath was made for man, and that it is an eminent illustration of the divine beneficence and love. Its spirit is one of joy, and not of grief or pain; it was designed to be a blessing and a delight, and it is only man's ignorance or wilfulness that turns it into a sorrow and plague. Under the new dispensation it has become the Lord's day of joy, and should be a weekly Easter, to give us a foretaste of the great Easter of paradise. —*Churchman.*

REST AND REPAIR.

There is "food for thought" in the following extract from the *London Lancet:*

It may be safely assumed that those have been mistaken who supposed that physiological rest consists in inaction, and that repair goes on during quiescence. Nutrition—and therefore repair—is the concomitant of exercise. Appetite is one thing, the power to digest food another. A man may feel ravenous, and consume large quantities of material containing the elements of nutrition, but be unable to appropriate the supply furnished, or, in other words, to nourish himself. It is so with rest. Mere inaction may be secured without rest, and idleness without the restoration of energy. The faculty of recovery and recuperation after exercise is in direct proportion to the vitality of the organ rested. This faculty is not to be called into action by inactivity! It follows that relief and recovery from the effects of what is improperly called "overwork" cannot be obtained by simply "going away for change," or by indulgence in idleness. A new form of exercise is necessary, and the mode of action chosen must be one that supplies moderate exercise to the part of the system which it is required to "rest" and "restore." Health-seekers often err in trying to recover their powers by simple diversion of energy. It is a popular error to suppose that when the brain is overworked the muscular system should be exercised by way of counteraction. The part itself must be worked, so as to stimulate the faculty of nutrition; but it should be set to fresh work, which will incite the same powers to act in a new direction.

THE VIRGIN MARY.

Jesus Christ Himself is the expression of the love of God, of the fatherly and motherly nature in Him. But this great truth was lost sight of in the dark ages; and the strange idea arose that even Christ Himself was what God was formerly conceived to be—a stern and angry Judge, needing intercession and scarcely appeased. The manhood in Him, from its very sinlessness, was thought implacable; and therefore the pitying, compassionate womanhood was personified by His mother, who acted the part of intercessor between Him and a guilty world. She was a human being, having all a human being's experience of sin, its temptations, trials, and sorrows; having the consciousness of weakness in herself, teaching her how hard it is not to sin, which would necessarily make her compassionate towards others. We all know how, step by step, she has been raised from that position of participation in human sin and sorrow to an exemption from the human lot and an elevation above all human frailty. We can trace this gradual ascent in the pictures of her which exist in the Roman Catholic Church from the earliest times, representing her first as alone; then with the infant Saviour in her arms; then with Christ crowning her; then as kneeling before Him; then sitting a little lower than He; then on a level with Him. And now there is a tendency to place her above him; for throughout Christendom there are far more churches dedicated to Mary than to her divine Son. In the Eternal City it is not the one God of Jews and Christians who is worshipped; it is not He whom Christians believe to be God blessed forever, incarnate in the flesh of man. God the Father is almost unknown, and God the Son has ceased to be an object of adoration. The former is represented in the pictures in the churches as an old man, and the Saviour is uniformly exhibited as a little child; and both are made subservient to the glorification of the Virgin Mary, who is clothed with the incommunicable attributes of the Godhead itself. But there is a Nemesis in this last monstrous development of Mariolatry. It will in the end defeat the very purpose for which it exists. By making the doctrine of the immaculate conception of the Virgin an essential article of the Romish creed, and thus paying divine honors to her, she is removed further from the sympathies of men, and the attraction of her intercession will ultimately be weakened. What made her worship so alluring was the mistaken idea that just because she was a tender human being—a loving, sainted mother—having the knowledge of sin, she would be less severe toward the frailties of men. But this charm she will lose by her deification. The same process of moral deterioration will take place in the minds of her votaries regarding her which took place in the minds of the worshippers first of the Father and then of the Son. She, too, in the end will come to be regarded as a stern and implacable judge, having no sympathy with men because she is herself withdrawn from the possibility of their frailties; and the confiding trustfulness with which prayers are now offered to her will be altogether unknown. Indeed, the change has already taken place, and the supposed mother of the Virgin, called St. Anne, is now invoked to entreat her daughter to ask her Son to be propitious to the suppliant. Where is to be the end of such mediatorship? May not the Virgin's grandmother be also brought in? And if the Virgin is to be regarded as conceived without sin, must not her mother also—and so on—back to Adam? —and thus the doctrine of the fall and of original sin be done away with altogether, and with it the standing-ground and necessity of the Church! How simple and satisfactory the truth itself which is thus so shockingly perverted! "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—*Rev. Dr. Hugh Macmillan.*

DAISY.

Could you have seen the violets
That blossomed in her eyes,
Could you have kissed that golden hair
And drank her baby sighs,
You would have been her tiring maid
As joyfully as I;
Content to deck your little queen
And let the world go by.

Could you have seen those violets
Hide in their graves of snow,
Drawn all that gold along your hand
While she lay, smiling so,
You would tread this weary earth
As heavily as I;
Content to grasp her little grave
And let the world go by.

—*Overland Magazine.*

THE ROSE OF SHARON.

"I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow in great delight, and his fruit was sweet to my taste." Thus, in the "Song of Songs, which is Solomon's," the rose of Sharon associates with luxurious vegetation, a happy frame of mind, an expectation satisfied, and is the symbol of a blissful inspiration. Sharon is all that country west of Jordan that lies between the mountains of Central Palestine and the Mediterranean—a country comprising the pastures whereon David's cattle grazed—a country, too, of woods and waters, which might with propriety have been named Goshen, the Flowery Land. The rose of Sharon, therefore, must be a flower renowned for beauty, or fragrance, or some special quality that would command the attention of a writer of holy song when his imagination sought for emblems wherewith to strew the banqueting-house that was adorned with the banner of love. It is impossible for any one to determine what particular flower the text refers to. There are at least half a dozen species of wild roses in Palestine, and the cabbage and damask roses are, and for any length of time past have been, cultivated there. But the difficulty is for the lexicographers and the travelers first, and botanists afterward. The mallow produces gorgeous masses of color in the plains of Sharon, and may be the "rose" that Solomon has so charmingly dignified. But the lily and the narcissus also abound there; and the word rendered "rose" in the English version is of such general application, that it might in some cases be translated half a dozen different ways without any perversion of the spiritual or poetical purport of the text. Its association with the "lily of the valleys" sugests something different to either the rose or the *hypericum*, such as some shade-loving, bulbous plant.—"*Familiar Garden Flowers.*"

SWEET OBEDIENCE.

A beautiful illustration of what it is to "become as little children" in the kingdom of Christ, was recently given us. A class of little ones had prepared for the services of Children's day. Each one was supplied with a basket of flowers to present as a floral offering in one of the exercises of the evening. By an oversight one basket was missing. One of two sisters, who stood together, was asked to give her basket to another, and allow her sister's flowers to represent them both. A shade of disappointment passed over the sweet face. "Did papa say so?" she asked. "Yes, papa said so," was the reply. Without another word she gave up her treasure cheerfully, even smiling while she did it. Sweet obedience! Dear fellow-Christian, could we but yield as cheerful, loving acquiescence to what our Heavenly Father asks of us, how much richer would be our present inheritance in that kingdom, the benefits of which are promised to those who "become as little children."—*Ex.*

EXTRACTS.

Never lose a chance of seeing anything beautiful. There are many avenues to our hearts besides our ears and brains.

Elegance resides not with the upholsterer or the draper; it is not put up with the hangings or the curtains; it is not in carpetings, or gilded furniture, or rare ornaments; but exists in the spirit presiding over the apartments of your home.

There is one proverb that many of our people seem to have forgotten. "Faithful sowing results in an unexpected harvest." In all branches of industry there is a growing tendency to slight or half do a thing. It is a terrible habit, and in the end affects the character; besides, it is sinful in the sight of our Creator.

Useful Hints and Recipes.

QUICK PUDDING.—Boil some rice; when done soft, break in three eggs, half a cup of cream or milk, and flavor to suit the taste. Give it one boil, and send it to the table with bits of butter on the top.

It is stated on the authority of one who claims to have tried the experiment, that a handful of hay placed in a pail of water in a newly-painted room will entirely neutralize the odor of the paint.

To clean jewelry wash in soapsuds; rinse in diluted alcohol, and lay in a box of dry sawdust to dry. As simple as this seems, it is the very nicest way possible to clean gold chains or ornaments of any kind.

SWEET POTATO PIE.—One pint of mashed potatoes, one quart of milk, one cup of butter, and two of sugar. Beat four eggs light, add the butter, then the potatoes and milk, flavor with nutmegs or spices, and bake on paste without cover.

For a damp closet or cupboard, which is liable to cause mildew, place in it a saucer full of quicklime, and it will not only absorb all apparent dampness, but sweeten and disinfect the place. Renew the lime once a fortnight, or as often as it becomes slaked.

TO COOK A HAM.—Scrape and wash carefully in plenty of cold water. Put to cook in boiling water enough to cover it entirely, hock end up; let it remain on the front of the stove till the ham begins to boil; then put it back and let it simmer steadily for three hours. Take it off the fire and let the ham remain in the water it is boiled in till cool enough to handle; then skin it; put in a baking-pan, and sprinkle with about three ounces of brown sugar; run your pan in a hot oven and let it remain a half hour, or until the sugar has formed a brown crust. This not only improves the flavor of the ham, but preserves its juices.

Miscellaneous.

VORD AND MORD.

BY E. W. BLAISDELL.

Paul Vord, of the valley, hath broad, broad lands,
And bonds and stocks hath he;
He hath store of gold in his coffers strong,
And ships on the wide, wide sea;
But h s spirit is mean and his heart is poor,
Aye, a beggarly heart and cold;
He knoweth no love but a love of gain,
He knoweth no God—save gold.

Paul Mord of the mountains hath no broad lands;
Nor gold, nor ships on the sea.
His acres are few and his cottage small,
But a king among men is he;
His heart is warm as the genial sun;
It hath store of love untold—
And he loveth far better his fellow men
Than lands, or ships, or gold.

Then give me the lot of mountain Mord,
His rich, warm heart give me;
And take, if thou wilt, the heart of Vord,
With his riches on land and sea.
Give me—whatever else be mine—
The wealth of a royal soul;
That vast e tate of a true man's heart—
A love that loveth all.

—*Christian Union.*

Selections.

Children are the to-morrow of society.

Spiritual prosperity is inseparable from Christian liberality.

Divine assistance will be withheld when it becomes a nurse for pride.

He is not happiest who has the most, but he who wastes the least, and knows how to enjoy what he hath.

Every man takes care that his neighbor does not cheat him. But when that day comes in which he begins to take care that he does not cheat his neighbor, all goes well.

The only life which is not worth living is not of God's giving, but of our own creation—the life of *no duty, no love, no trust;* which is indeed separated by an immeasurable interval from its opposite, and amounts to a spiritual suicide of our humanity.—*James Martineau.*

Years cannot make their strength decay
Who lean upon the Lord;
Nor age fling shadows o'er the way
That's lighted by His word;
Their path doth bright and brighter shine,
Till perfect in the skies;
And life's soft eve is no decline,
For heavenward still they rise.

Science and Art.

There is talk of a gift to Central Park, New York, of a symbolical heroic-sized figure of the Mississippi river, modeled on an idea similar to the "River Nile," at Rome. Mr. Larkin G. Mead, of Florence, is said to be at work on the model.

DIAMOND CUTTING IN NEW YORK.—Among the curious and interesting industrial facts brought to light during the census inquiries, not the least is the fact that the recently-introduced art of diamond-cutting has been so admirably developed here that diamonds cut in Amsterdam are now sent to this city for recutting. Hitherto Amsterdam has monopolized the work of diamond-cutting; and the aim there has been to remove in cutting the least possible weight of the gem. The American plan is to cut mathematically, according to recognized laws of light, so as to secure the utmost brilliancy for the finished stone. The greater loss in weight, as compared with the Amsterdam cutting, is thus more than made good by the superior brilliancy of the product. From the inquiries made by chief special census agent, Charles E. Hill, it appears that the average increase of value given to diamonds by the New York cutting is $5,000 for each person employed for twelve months; also, that our dealers are receiving the best Amsterdam-cut gems from abroad to be recut here and returned.

IMPROVEMENTS IN TELEGRAPHY.—According to the Philadelphia *Inquirer*, the American Rapid Telegraph Company lately exhibited their improvements in telegraphy before the officials and invited guests of the city. The company has a capital of $4,000,000, with $2,800,000 paid in. There is at present a line from Boston to New York, sending from 600 to 1000 words per minute. Poles have been erected from New York to within a few miles of Washington, and the company have access to Baltimore. They desire to open offices in Philadelphia. Two hundred words were sent in eleven seconds, and five hundred words in twenty-nine seconds. The system substitutes, in a large degree, the use of mechanism for manual labor. Messages are first prepared by the use of perforating machines; that is, machines operated with a keyboard, and made to puncture two lines of perforations, conventionally grouped to represent letters, on a narrow strip or ribbon of paper. Under the operation of the transmitter the perforated paper is simply a stencil, every puncture therein appearing as a dot or dash on the recording paper, at the other end of the line, with unfailing accuracy.

Personal.

The Rev. Dr. Dix, of New York, is fifty-three years old.

Thomas Carlyle is said to be in very poor health. He is troubled with pneumonia.

George Alfred Townsend is to deliver the poem at Dickinson College next summer.

The youngest daughter of General Rosecrans has taken the black veil as an Ursuline nun.

Mrs. Lydia Maria Child, authoress, died recently at Wayland, Mass, at the advanced age of seventy-eight years.

The Rev. Professor Flint, who lately visited America, in addressing the Divinity Class of the University of Edinburgh on the subject of religious thought in the United States, said he did not see what the prospects of Church Union were in a land which had no established Church.

The Rev. George M. Dunlap, of Missouri, was elected Missionary Bishop of Arizona and New Mexico, and the Rev. Leigh Richmond, of Watertown, N. Y., was elected Missionary Bishop of Montana, by the Protestant Episcopal House of Deputies, October 20th, upon the nomination of the House of Bishops.

Items of Interest.

It is reported there are about 20,000 total abstainers in the British army, and about 60,000 in the navy.

The value of the Pennsylvania crops this year is $111,250,000, and of its live stock $85,570,912.

At Harvard the old recitation system in mathematics has given place to lectures, except in the prescribed courses in algebra, geometry and trigonometry.

The ringing of the curfew-bell, which was introduced by William the Conqueror to warn the people to cover up their fires and retire to rest, has been resumed at Stratford-on-Avon, England.

Great Britain and Ireland produced $330,000,000 worth of minerals and metals in 1879, smelting 6,000 000 tons of pig iron and mining 134,000,000 tons of coal. There are 3 877 coal mines in the United Kingdom, of which only 46 are in Ireland.

From $1,000,000 to $2,000,000 worth of birds' nests are yearly imported into Canton, most of them coming from Java. They are very expensive, costing from $30 to $40 per pound. The nests are composed of pure gelatine, secreted by a species of swallow, and deposited against a wall.

President Grevy, of the republic of France, has notified the Centennial Commission of Yorktown, Virginia, that the French government will send several ships of war and regiments-of-the-line, to participate in the anniversary celebration of the surrender of Lord Cornwallis.

Many prominent Irish land-owners, regardless of threats of personal violence, have resolved to go to Ireland and look after their estates themselves. The Marquis of Lansdowne has taken up his residence for the winter on his extensive estates in Kerry; he passed last winter among his Irish tenants, with his wife, and did much for their relief. The Earl of Dunraven will go to his seat, Adare House, Limerick, as soon as he is well enough. Earl Fitzwilliam will take up his residence at Coollattin, in Wicklow, and other landlords will follow this example.

Since certain facts have been made public concerning Lord Mountmorres, the murder of that Irish landlord is regarded by the English press as even more atrocious than it at first appeared. He was poor, his income being under £100 a year. He worked on his own farm, associating with his tenants on terms of equality. Their non-payment of rent meant starvation to his family, and he had believed that a reduction of ten per cent. would remove cause of complaint, and give him security from danger. He was of a most genial disposition, indulgent and friendly to all, yet he was deliberately shot as an oppressor.

A section of the German press is at last beginning to admit that the annexation of Alsace-Lorraine was a blunder, and that it is another German Venetia. The immense sums sunk in extending the fortifications of Strasbourg and constructing new ones made a great gap in the war indemnity, and now that it is exhausted, their maintenance and that of the army of occupation weigh heavily on the already overburdened finances of the empire. The anniversary of the surrender of Strasbourg was the occasion of numerous articles favorable to restoring the territories wrested from France in exchange for a pecuniary equivalent.

Pardee Hall, at Lafayette College, the generous gift of A. Pardee, Esq., to the Institution, was dedicated October 21, 1873. In June, 1879, it was destroyed by fire, amid great lamentation, begetting for a time some despondency in the minds of the friends of the College. But it has been entirely rebuilt, and while the original lines of the exterior have been preserved, the interior has been much changed, and by the suggestions of experience improved. The stately building now stands complete on the slope of College Hill, and the reopening of the Hall and its rededication to its original purposes will take place on Tuesday, November 30. Professor March will deliver the address on the occasion, and the occasion will doubtless draw together a large number of the friends of the College. —*Presbyterian.*

Farm and Garden.

KEEPING CELERY.—From time to time we have printed our mode and modes of others for keeping and blanching celery through the winter. We have covered it carefully in the rows in which it grew, and found it to answer very well, when applied to that which is intended to be first used. We have found it to answer better to take it up and set it in rows close together, leaving only space enough to prevent the plants from touching, and packing the earth firmly around them, leaving only an inch or two of the top sticking out, then covering either with boards, placed so that the water cannot penetrate, or with cornstalks thickly bent over and festooned. Drains should be dug around the celery to carry off the water. We have kept it in this way until May and well blanched.

It is well known that stalks of celery stood in spring water under a shed, where it is not likely to be frozen, will become perfectly white and tender. But it is only a few persons who can have the spring water at hand for this use.

We have known celery to be perfectly blanched and preserved by packing the roots in wet earth and keeping them in a cellar. Large boxes were obtained and a few inches thick of earth placed on the bottom and made as wet as possible. The plants were then packed upright, side by side as close as they could stand, until the boxes were full. The upper leaves were of course exposed, and attempting to grow a little by the encouragement given to the roots by the wet earth, caused growth enough to blanch the whole. There is an advantage in this over keeping it in the cellar as many do, where it retains its greenness all winter, and is scarcely fit to eat. But we prefer the outdoor plan, when it is well done.—*Germantown Telegraph.*

FALL SOWING OF CLOVER.—From a field in Franklin township lightly sown to clover (with wheat and timothy) last fall an excellent crop of clover seed is now being taken. The ground was well covered—two weeks after harvest the clover entirely hiding the wheat stubble—the heads large and full, and the grains plump. The wheat on this ground turned out a heavy crop, leaving the fair inference that neither wheat nor clover interfered with each other.

The amount of clover sown was about half a bushel on ten acres—this mixed with the usual quantity of timothy before pouring into the drill box. Three similar experiments have been made on the same farm, two of them proving a thorough success. Farmers throughout the neighborhood have become interested in the matter, and a number purpose using some clover with their seeding the present season. If done early we are satisfied that in nine cases out of ten it will pay well. But the clover must have time to get tolerably well rooted before winter sets in.

The sowing of clover seed in the fall must not be relied upon for the principal crop. We use it only as a help—to give us more clover to handle, whether for food or as a fertilizer. In addition to fall seeding, we recommend sowing twice in the spring—once in March and a second time in April. This insures a "catch." The dry and hot weather of summer may kill it, but for that there is no remedy. All other conditions, however, the farmer has measurably under his control.

Some farmers may think this going to a good deal of trouble to get clover—but looking upon clover as the cheapest and most reliable of all fertilizers, as we do, the time and expense required are nothing in comparison with the good so surely to be derived.—*Gettysburg Compiler.*

Books and Periodicals.

☞ **A copy of any one of the books noticed in this column will be forwarded to any address by the Reformed Church Publication Board, on the receipt of the price named in the notice.**

THE ANTHEM HARP, for Chorus and Quartet Choirs, by O. Perkins, Mus. Doc. Author of Perkins' "Anthem Book," "The Temple," etc., etc. Boston: Copyright, 1880, by Oliver Ditson & Co. New York: C. H. Ditson & Co.; Chicago: Lyon & Healy; Philadelphia: J. E. Ditson & Co.

SONG BELLS! A Music Book for Public Schools and Juvenile Singing Classes. To which is prefixed a complete and attractive course of elementary instruction, and a great variety of one, two, three and four part songs. By L. O. Emerson, author of "Golden Wreaths," "Merry Chimes," etc. etc. Boston: Copyright, 1880, by Oliver Ditson & Co. New York: C. H. Ditson & Co.; Philadelphia: J. E. Ditson & Co.; Chicago: Lyon & Healy.

THE COMMON PRAISE HYMNAL. Boston: Oliver Ditson & Co; New York: C. H. Ditson & Co.; Philadelphia: J. E. Ditson & Co.; Chicago: Lyon & Healy.

THE REQUIEM. A Collection of Funeral Music. By W. O. Perkins. Boston: Published by Oliver Ditson & Co.; New York: C. H. Ditson & Co.; Philadelphia: J. E. Ditson & Co.; Chicago: Lyon & Healy.

SUNDAY-SCHOOL ALBUM. Ig. Kohler, No. 911 Arch Street, Philadelphia, has published two editions of a small Album for Sunday-schools. The one is in the German language, prepared by Carl Gerok, Germany's modern Christian poet. It contains sixty-four select passages from Holy Scripture, one on a page, accompanied with a couplet or several lines of poetry. There are also eleven illustrated pages distributed through the book, each one representing some Scriptural incident. The other edition is in the English language, and is a translation of the former, by Mary Weldon. They both form very interesting and appropriate souvenirs for presentation to Sunday-school scholars. Single copies cost 30c.; one dozen copies, $2.50; and one hundred copies, $20. F.

AMERICAN NEWSPAPER ANNUAL. N. W. Ayer & Son, the enterprising Newspaper Agents of this city, have published their Newspaper Annual for 1880. It forms a large octavo volume of 616 pages, printed with clear type on fine tinted paper, and bound in most excellent style. It is embellished with several handsomely executed engravings, representing the exterior of their building, together with the interior of the several departments occupied by them.

A careful examination of the contents of the book is sufficient to satisfy any one of the vast amount of labor expended on it. It contains a full list of all the newspapers issued in the United States and Canada, together with the name of the town or city in which each one is published, and the population of the town and county; the date of their origin and the number of circulation, all arranged in geographical order. In the same connection the politics of each political paper is given, and the denomination to which each religious paper belongs. There is also a variety of other useful statistics embodied in the work.

It forms a complete Manual in its own sphere, and will prove to be a very convenient book of reference for publishers in general and for all persons engaged in any business, the interests of which may be advanced by advertising extensively in the newspapers in different parts of the country. F.

HARPER'S MAGAZINE for December is pure, instructive and brilliant. The quantity, quality and variety of matter of this magazine is equal to that of any in the world, and it never flags. The following table of contents will attract the attention of our readers. Christmas Carillons, illustrated; The English Lakes and their Genii, I. illustrated; Anne, a novel, illustrated; Fancy's Chances, a poem; The Oldest Institution in the World, illustrated; The Impatient Bird, a poem; The City of Pittsburgh, illustrated; To be Merry, a poem, illustrated; The Sixth Year of Quong See, illustrated; Two Mornings, a poem, illustrated; Mrs. Flint's Married Experience, a story, illustrated; Recent Movements in Woman's Education; Réveillé, a poem; Mrs. Cabot's Guest, a story; The Queen, Ministry, Lords, and Commons; The Bridge, a poem; A Great City; The Lucky Horseshoe, a poem; Looking Back, a poem; Washington Square, a novel; Editor's Easy Chair, Editor's Literary Record, Editor's Historical Record.

Besides the Magazine, the Harper's issue the following periodicals and on the following terms: Harper's Magazine, one year, $4; Harper's Weekly, one year, $1; Harper's Bazar, one year, $4; the three above publications, one year, $10; any two above named, one year, $7; Harper's Young People, one year, $1.50.

The character of these publications is well known. It depends upon a man's political proclivities whether he will like the *Weekly*, as it is very pronounced in its utterances, and the cartoons have done wonderful execution. The *Bazar* is almost a blessing to the women of this country. It gives "fashions" to those that will have them anyhow, but along with these it furnishes a thousand suggestions, which tend to promote economy and taste. Of the *Young People* we have spoken before in terms of praise. It is admirable in every way.

LITTELL'S LIVING AGE. No. 1901, November 20th, 1880. Contents: Recent Travels in Japan, *Quarterly Review;* Visited on the Children, *All the Year Round;* Memory, *Blackwood's Magazine;* The Story of Yves, *Macmillan's Magazine;* English Plant Names, *St. James's Magazine;* The Coming Fogs, *Spectator;* Our Forester, *Spectator;* The Wordsworth Society, *Spectator;* Poetry; Published every Saturday by Littell & Co., Boston.

Obituaries.

DIED.—Near Pattonville, Pa., Oct. 16th, 1880, John Nicodemus, aged 72 years, 11 months and 11 days.

The subject of this notice was a life member of the Reformed Church. Baptized in infancy, confirmed in early manhood, he lived and died in the Church. At the organization of the Pattonville congregation more than one-third of a century ago, John Nicodemus was elected one of the first elders of the congregation. The history of this congregation is remarkable in this, that, of the original thirteen members who constituted the organization at that time, John Nicodemus was the first male member removed by death. He loved the Church, and when an invalid and no longer able to walk, his desire to be in his accustomed place in the sanctuary and mingle with God's people, was so great, that he would have his friends convey him. Though a sufferer for several years, he bore all with meekness and Christian resignation. In his death the congregation has sustained a great loss, but we have reason to hope, that our loss is his eternal gain. J. N. P.

DIED.—Departed this life, Oct. 27th, 1880, in Westmoreland Co., Pa., Mr. John Kemerer, aged 83 years and 25 days.

Father Kemerer was one of the oldest members of the Emmanuel congregation. He was baptized in his infancy by Rev. J. W. Weber, the pioneer Reformed minister in Western Pennsylvania, and catechized and confirmed by Rev. Henry Habliston in the spring of 1819. He was a regular communicant of the Reformed Church for sixty-one years, forty-eight of which he was a member of the Emmanuel congregation. He was a tower of strength and a pillar in the congregation in his day and generation. He helped to build the first and second Emmanuel, and never failed to take an active part, and do his duty in any church enterprise. The Emmanuel of to day is what it is on account of the heroic service and untiring labors performed by him and others of the pioneers and veterans of former days, the most of whom, who now like him, have gone to their exceeding great reward.

He kept pace with the increased activities in the Church, and in his work and labors of love for the Church, erected a monument to his memory that will live and speak forever. On the third day of November, 1820, sixty years ago, wanting one week on the very day he died, he was united in the bonds of holy matrimony with Miss Magdalena Smith, who yet survives him. His marriage was the third performed by the then youthful Dr. Hacke, who began his ministry in the charge of which Father Kemerer was then a member, in his nineteenth year. The union was blessed with nine children, six sons and three daughters all living, except one son who fifteen years ago received a fatal injury in charge of an engine on the P. R. R., from the effects of which he died two weeks afterward.

He gave not only much of his substance but also his whole family to the Church. Every child and grand-child as they came to mature years were confirmed. Over twenty of his descendants are communicant members of the congregation of which he was a member. A noble army of the Lord! Oh what a thrill of joy went through his heart as those grandchildren whom he often dandled upon his knees as they budded into man and womanhood enrolled themselves in the sacramental army of the living God. His grand children living and dead number sixty-four; his great-grand-children twenty-six. It pleased God so remove him suddenly. He fell dead. Although sudden yet not unexpected to him as he frequently spoke to his pastor of being near his journey's end. He died in the faith; that faith once delivered to the saints. S.

DIED.—August 21st, Emma, wife of Joseph Messinger, Jr., aged 50 years.

Mrs. Messinger was a descendant of a family of the Reformed church, which early settled in Northampton County, and now includes a large and widespread connection. Her maiden name was Lerch, daughter of Thomas Lerch and his wife. They belonged originally to the Reformed church in Easton; but when the Forks' Church was built and a Reformed congregation there organized, they united with this, and all the numerous connections have ever since been among its most faithful adherents and last supporters. They were warm friends of the late Rev. Dr. Hoffeditz, of blessed memory.

Of course, Mrs. Messinger was brought up from infancy in the faith and customs of the Reformed Church. She was baptized and confirmed by Dr. Hoffeditz. She was married to Mr. Joseph Messinger, Jr., who, with an only son, an only daughter having long ago gone before her to the heavenly home, mourn her too early departure for them.

The religious life of Mrs. Messinger was of the quiet, unobtrusive kind: not showing itself in violent perodic spasms, but working steadily in all the relations of life. She loved her church, and was regular in her attendance upon its ordinances. Having become a constant reader of the Reformed Church MESSENGER in the home of her childhood, she became, when she had left her parental home, a subscriber to it, and continued such to the end of her life.

We mourn in Mrs Messinger's death not the perfection of a saint, but that of a good, conscientious, Christian woman. The faith in which she had been reared did not forsake her in her last trying hour. She died in a firm faith in Christ, having committed her interests for eternity entirely into His hands. E. W. R.

DIED.—In Westmoreland Co., Pa., on the 16th day of May, 1880, Alice, aged 5 years, 7 months and 3 days; and on the 3d day of June, 1880, Priscilla Sophia, aged 3 years, 5 months and 20 days, only children of Paul and Malinda Hugus.

In the death of these two bright and interesting little girls, a very grievous affliction was placed upon the young parents. They were the only links of their wedded life, and they were lovingly cared for and carefully trained. They were very polite and winning in their ways, and were general favorites. They were reverentially consecrated to God in holy baptism, and the parents prayed but for wisdom and grace to train them aright in the fear and admonition of the Lord. But Jesus took them home to His arms. He laid His hand upon them and blessed them. God grant that the parents may also be blessed! There is much sorrow in their home; for it is "lonesome now," but God doeth all things well.

"Lovely in life no fairer flowers
E'er bloomed on this dull earth,
Two beauteous lilies on one stem,
Sweet flowers of heavenly birth.

And oh! you miss their faces fair,
Those lips so sweet with song,
Their ministries of light and love
To smooth your path along.

And yet we can not but rejoice,
Amid the shadows deep—
That folded in their snowy robes,
They both in Jesus sleep.

Safe folded in the Saviour's breast
Safe folded in His arms,
Safe from temptation and from care,
Safe from the world's alarme."

DIED.—On the 22d of August, 1880, at his residence near Pleasant Unity, Pa., Adam Bair, aged 84 years and 26 days.

Father Bair's extreme old age, for the days of our years are three-score years and ten; his long and continued activity in the congregation of God's people with which he was connected; his prominence in esteem and honor and influence in the community in which he lived, each and all seem to ask for more than a passing record of death in these columns.

Father Bair was among the oldest inhabitants, not only of the immediate neighborhood in which he resided, but also in Westmoreland Co. He was the fourth child of Adam Bair, who was a pioneer settler in this region. His father settled here when quite a young man, long before our thirteen colonies declared their independence, when these fine fields of sprouting wheat were filled with heavy timber. Here he labored the whole of a long life-time to rescue these lands from the wilderness, and raised a family of fourteen children. Here also his son Adam in sight of the old "homestead" labored, continued the improvements his father began, and raised his large family. At the early age of sixteen he was entrusted with a team, and "wagoned" the produce of field and still—almost every farm then had a distillery upon it over the Alleghanies to Baltimore. He continued this responsible and arduous employment until he was about twenty-two years of age, when he married and settled down to farming. Long before his death, he could look over his fields with the satisfaction of knowing that they were honestly earned by the labor of his own hands. In his farming, as in all pursuits and employments in which he engaged, he dealt not with a slack hand, but with the hand of the diligent that maketh rich. He died possessed of a comfortable competency.

In his infancy he was consecrated by his parents to God in holy baptism. The sacrament of holy baptism was administered by Rev. Father Weber, one of the first missionaries of the Reformed Church in these parts, and who, as is supposed, organized the congregation (St. Paul's), of which Father Bair was so long a time a member and officer.

At the age of fourteen he renewed and ratified the promise and vow made by his parents at his baptism, by taking upon himself confirmation vows. There he steadily, faithfully kept, and publicly, year after year, claimed and owned God as his Heavenly Father in partaking of the holy communion. He was never sick; and no kind of weather kept him from the regular meeting of God's people in His sanctuary. He never missed a communion for seventy years. For seventy years he publicly acknowledged the sacrifice made by Christ upon the cross! For seventy years he abode in Christ and He in him! For seventy years he professed, not in lip service, but in life, that except he eat the flesh of the Son of man and drink His blood he had no life in him! For seventy years he had flowing into him the virtues of Christ. No wonder he was called a "good, old man!" No wonder his church misses him! Why, among his last acts, just a day or two before his death, when friends and relatives were watching his labored breathing, expecting each breath he drew to be the last, almost, that he would draw on earth, he made a very generous contribution towards some repairs which were contemplated upon the church building, and renewed his subscription for the pastor's support, saying in his own peculiar way, "The Church and grave-yard must be kept up, and the preacher must live." No wonder he is missed among God's saints here and at the Lord's table! But he is among the redeemed of all ages, and at the table of the Lamb in heaven.

The Church records have in some manner been mislaid, and no definite date can be given as to the time when he was first selected as an officer of his congregation, but we know that he served in that capacity for over fifty years, more than an ordinary life-time. He was an elder of St. Paul's congregation at the time Westmoreland Classis granted a petition, signed by some seventeen male members of that congregation, to organize a congregation in Pleasant Unity. He felt the need of more English service than the mother congregation could give, and hence he took this means of establishing a church where the English language only would be used in the services. His aid was of much value at that time; for amid the bitterness which such splits in congregations always stir up, he was able to control his temper, and direct and govern others. He was selected as an elder in the new organization, and continued as an active officer until within a few years of his death.

Father Bair was a rugged man, and of strong character. He was friendly in his disposition, but very outspoken. His difficulties were settled by going to his friend or neighbor who had offended, telling them wherein they offended, what he thought of their conduct, and when they met again, he was, as before, a friend and neighbor.

The esteem in which he was held was evinced by the large concourse of people at the funeral. Notwithstanding the fact that the remains of another aged man were being respectfully followed to their last, narrow resting-place, the hearse in which he was borne was solemnly followed by forty-eight vehicles and many horsemen. The church in which the funeral services were held was crowded from altar to gallery, and many were contented to listen reverently at the window. Thus was it shown that a righteous man dwelt among them.

It is needless to say, that Father Bair was prepared for death. He believed that Christ went to prepare a place for him, and that death would but make his abiding in Christ more sure and certain. For him to live was Christ, and heaven was but a living on forever of that life in Christ.

Jesus! I live to Thee,
Whenever death shall come;
To die in Thee is life to me,
In my eternal home.

DIED.—Near Bird in Hand, Lancaster Co., Pa., Oct. 20th, 1880, Susan Elizabeth, youngest child of Samuel and Elizabeth Bushong, aged 12 years, 7 months and 29 days.

On Sunday, Oct. 17th, scarlet fever, on Monday, congestion of the brain, and on Wednesday evening, death. Such is the record of this one of our flock. Baptized in early infancy, trained in the doctrines and duties of our holy religion, a year or two more and she would have been enrolled among the communicant members of the church, as all her brothers and sisters are. She is now numbered among our sainted members. Her funeral on the following Saturday was a large and sad one, the Sunday school of which she was a devoted member being present in a body. We mourn her absence from the family and church on earth, but rejoice in the hope of meeting again in the Church triumphant in heaven.

DIED.—Also Near Bird-in-Hand, Oct. 27th, 1880, Levina L., wife of Edwin B. Steinmetz, aged 38 years, 10 months and 17 days.

What a shock to the community when it was reported that this sister too was numbered among the dead! On Saturday before she attended the funeral, and then seemed to be the very picture of health. Heart disease ended her earthly life on Wednesday evening, and on Saturday we laid her mortal remains to rest. Though it came very suddenly death did not find her unprepared. Since her baptism and confirmation in May, 1871, she was ever thoroughly devoted to her church. She gave evidence in her life and in her death, that she was indeed a child of God. Before she died she said, "Jesus stands ready with open arms to receive me." Her sorrow-stricken husband and her only surviving daughter, two years of age, have the sympathy of the entire community. Surely the officers of our Heller's or Salem congregation have been sorely afflicted in recent years. In a little more than two years, three of our four elders buried their wives, and one also a little daughter. Of our four deacons, one was recently sick, nigh unto death, another buried a daughter, after a short illness, and a third buried his wife. They have the prayers and sympathies of the Church. Let us try to say "Thy judgments are right, and Thou in faithfulness hast afflicted me." D. W. G.

Acknowledgments.

ST. PAUL'S ORPHAN HOME, BUTLER, PA.

From Wm Lutterbeck, New Knoxville, O, $10; F Loheide, Sellersburg, Ind., $15; Rev P Herbruck, Canton, O, $3; a friend, Grace Church, Pittsburgh, $1; Rev T Grossbusch, Linton, Ind., $5; S S Orbisonia, Pa, per Rev J M Schick, $3.50.

B. WOLFF, Jr., Treas., Pittsburgh, Pa.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

From Mr N Ferguson, Robesonia, winter apples, no estimate sent; Solomon Weidman, Sinking Spring, cedar apples, no estimate sent; Mrs Catharine Davenport, $10.

For the payment of the debt on property of the Home, per Rev. A. C. Whitmer, Mifflinburg, from Martin Rudy, $25; Jonas Hoy, $25; Joseph Miller, $25; Enoch Miller, $25, per Rev J P Stein, Pottsville, Pa, from Grace Ref S S, Cressona, $42.

D. B. ALBRIGHT, Supt.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, NOVEMBER 24, 1880.

THANKSGIVING DAY.

Our God has appointed His Sabbaths, which men are to keep forever, and the Church has her festival days on which she celebrates the birth and resurrection and ascension of her Lord. But it is well in addition to these, that citizens should come by advice of the civil powers at stated times and bow in acknowledgment of the mercies with which the nations have been crowned.

We are glad that this custom has become a fixed institution in our own land; that year after year we come, not in obedience to the mandate of a tyrant, but upon the recommendation of our elected rulers, to recognize the goodness of God to us as a people. It is well to have some break-water in the current of the world-life that often threatens to bear us away like a flood; to shut down the gates in mid-week that we may come to an audit before the Almighty, and see how much we as a nation owe to His favor.

This year we have especial reason for national thanksgiving. We have had peace, plenty and freedom from pestilence,—in all these regards contrasting with the nations that have been upheaved by war, pinched by famine, and scourged by plague. Under institutions so free and benignant that no man need be conscious of a government unless he violates the laws, we have enjoyed personal, social, political and religious advantages that should swell our hearts with gratitude. Who can estimate our blessings? Let any one try to take an inventory of them and he will, if his spirit be properly attuned, feel that his whole life should be a canticle of praise.

It seems to us that it is a matter of especial congratulation just now, that we have passed through another political canvass in safety. It is always a wonderful thing to see a nation like ours choosing and changing its rulers by popular vote in a single day, and then settling down to the regular business of life, as though nothing of importance had taken place. This cannot be done in every land, as the history of such countries as Mexico fully attests. And these changes have not always been without peril for us. Four years ago there were weeks when the Government seemed like a frame structure from which all the pins had been removed, and the fear was that some storm of passion or feeling might blow it down The anxiety incident to the situation was intense and strained the hearts and nerves of the people to their utmost tension. This year we have been relieved from that, and strong partisans in all sections of the country, whose candidates were defeated, are rejoicing in the fact that the vote was so decisive as to give them at least certainty in the place of suspense. Without doubt, this will enter into the recited joys of the nation on Thursday next.

A MOVEMENT IN THE INTEREST OF ATHEISM.

On the 15th of this month there assembled at the Grand Pacific Hotel in Chicago over sixty persons, for the purpose of organizing A National Association for the Secularization of the United States. The delegates came from various sections of the Union, and are men of prominence in the eyes of the world. Their names were enrolled, and officers chosen. Rev. Charles Cravens, of Toledo, who was made President, appointed B. F. Underwood, of Massachusetts, R. I. Spenser, of Wisconsin, and Professor Denstow, of Illinois, a committee of correspondence. This committee subsequently reported a "National Address," in which the means to be employed in securing what they call the secularization of the States were set forth.

The Report defines these to be:—"That acts of religious worship enforced as acts of worship, including Bible readings, shall cease in Legislatures, prisons, public schools, and institutions sustained by taxation; that no property shall be exempt from taxation and no persons from contributing their just share to the burdens of the State, on account of their being used or engaged in religious effort; that all laws enforcing observance of one day above another upon religious grounds shall be repealed; that all laws requiring judicial oaths to be in any religious form, or limiting the admissibility of persons to testify, hold office, sit on a jury, or perform any other civil function, because of any lack of religious belief, be repealed."

The following were appointed a Finance Committee:—Robert G. Ingersoll, of Washington, Chairman; John C. Bundy, Chicago, Secretary; Lucien Prince, Worcester, Mass.; Professor Philbrick, Iowa City; J. C. Luby, Gardner, Ill.; S. Shed, Fremont, Neb.; G. H. Lamar, Missouri; and Y. B. Fleming, Angola, Ind.

It will be seen from the above, that it is an effort to take away the protection and privilege of the States, under which the gospel may be preached and the Bible read even to the prisoner in his cell. It is an attempt to banish the Bible, and to break down the Christian Sabbath, which all history has shown to be such a barrier to vice, that governments have found it necessary to sanction it for self-preservation. These men would limit and embarrass the work of grace—cut men off from that Divine help by which alone the vicious can be reclaimed, and the good kept from evil, which is always a disintegrating element. From the ribald way in which Mr. Ingersoll has been talking, we may judge of the boldness and energy with which the work will be prosecuted, but we have little fear about its success. Latent, insidious infidelity is perhaps a more dangerous foe.

The people of this country have too much regard for their safety to remove the restraints of religion. The men, who are bad themselves, are still anxious that enough righteous men should be found to keep the fires from descending. That, if no higher motive, will keep the nation from seeking to banish God. France tried the experiment at the close of the last century. The Bishop of Paris with his apostate priests moved in open procession to the Convention, and there proclaimed that the religion of Jesus Christ was a fabrication. The doors of the same Convention were again opened, and another procession entered; a harlot was unveiled at the right hand of the President as the Goddess of Reason and the object of national worship. The cemeteries were overhung with the inscription, "Death is an eternal sleep." But before one generation passed away, it was declared that if there were no God like the God of the Bible, it would be necessary to invent one to keep the world in order; for in a few years the cities and vine-shaded hills of that beautiful land were overrun and defiled and accursed with the consecrated carnival of murder and lust.

It seems to us just a little strange, that a man can go about the country and openly blaspheme the Christ of God without challenge from the civil authorities, and yet object to any one reading the Bible to a convict, who is in the custody of the State and can be reached only by its permission.

By the way, the proceedings that have called forth this article, furnish a marked illustration of a difficulty to which we referred last week, in speaking of the change made in Governor Hoyt's proclamation. It is this, that while religious beliefs or acts of worship cannot be forced upon any one, the convention of infidels at Chicago, might have objected to the nation's thanksgiving, because the President's proclamation acknowledges a God. According to Mr. Ingersoll and others, there is no Supreme Being to thank.

THE POWER OF SYSTEM AND ORGANIZATION.

It is very evident, that there is much latent power in the Church, which never comes to practical self-assertion, and is therefore lost, for want of system and organization. Examples are continually occurring that prove the truth of this proposition. We refer to one reported in the MESSENGER a few weeks ago, viz., the organization of a Foreign Missionary Society in the congregation at Mifflinsburg, under the pastoral care of Rev. A. C. Whitmer. We might give other examples. We believe that there is greater need of organization in the congregations than in the higher judicatories of the Church. It is there the government directly reaches the people. Of late years the Classical organizations have been rendered more efficient by holding Sunday-school and Missionary Conventions. What is specially needed now is, that corresponding movements should follow in the congregations. The general organization under the Consistory is of course first. But under this a vast amount of efficiency can be evoked by bringing this organization to bear more directly upon the members. This can be done in various forms. All can see, for instance, the advantage to the Sunday worship that comes from the weekly lecture or prayer-meeting service. In the same way the missionary spirit in the congregation finds utterance, and at the same time, is fostered and strengthened by the organization of missionary societies. What would otherwise be to a large extent a general feeling or spirit is here concentrated. It finds expression. By being engaged in such organization some who are lukewarm on this subject are stirred up and interested, while those who are interested and zealous are strengthened. There is a power in organization.

Such subordinate organizations carry the power of the congregational organization out to the individual members. All are reached, all have something to do, and all are thus brought to contribute in various ways to the common interest. Thus, such organizations cultivate system. If there is a great truth in systematic beneficence, it thus becomes cultivated and actualized. We often see calculations on the sums that could be realized if each member in the Church would regularly contribute so much, say a penny a week. The calculation looks well on paper. It seems feasible. But the difficulty is, that no plan or organization is effected by which such system can be actualized. Church officers have no time to visit each member every week, or even every month, to apply for the penny contribution.

If there are such organizations this labor is saved. The members have their stated meetings and these afford the opportunity to make the contributions. But the benefit does not stop here. In such missionary meetings the spirit of missions is cultivated. Information is disseminated, prayers for the object are offered, exhortations are made, and thus the spirit is nourished.

We believe, that the want of interest and life in the weekly meeting for prayer is owing, to a considerable extent, to the fact that definite objects of prayer are not sufficiently set before the worshippers. Mere "religious exercises," as they are called, become indefinite and vague. To cultivate the Christian graces, some practical ends should be kept in view. When these are definitely brought before the spirit, there is a new impulse given to prayer.

There also these two things, prayer and labor, become properly joined. Labor without prayer becomes formal and lifeless; but prayer without labor is equally powerless.

There may, indeed, be an excess of organization and system. The spirit of piety, in any of its various forms cannot, be manufactured by mere outward exercise. The organization should have a want to be met. It should have a soul. But there is not much danger of excess in this direction. There is not half as much organization and system in the Church as in the world. One need only witness the political organizations of the day, or the various secular societies maintained in every community, to be convinced of this.

Just now there is abundant material in the way of facts relating to the Home and Foreign missionary work of our Church, that could be made not only interesting but thrilling, if they were laid before the people in a proper way. By bringing home such information to the people the pastor may cultivate their interest and zeal in the great work which the Church is to accomplish. Let the hosts of God's people be thoroughly organized and the power of system and organization will speedily be seen.

CURIOSITIES OF CHURCH LIBERALITY.

By looking over a table of contents, we can form some general idea of the character of the book. But we may also be misled by it, unless we *read* the book. Church statistics are somewhat of the same nature. They are convenient, and also important, but they should be handled with care, and according to knowledge, not ignorance of the circumstances and details of Church activity and life, of which they are a summary.

A congregation of one hundred and twenty-five members is reported as having contributed one hundred and thirty dollars, during the year, toward benevolent objects, and is accordingly labelled "a liberal church." But when the inwardness of the matter is known, it turns out, that one hundred and twenty-four of this liberal membership contributed but thirty dollars of this sum, and that one member—the remaining one—gave the rest, that is, one hundred dollars. This person is known to be a very godly man, with whom giving is no burden, but a heartfelt delight, and an act of worship. He gives regularly, systematically, and according to his means. He is a bright and shining light, not alone because he gives so liberally, but rather, because "the love of Christ constraineth" him. And yet the congregation, as such, receives the credit, from those who only see the "table of contents," and have not read the book. The hundred dollar man is not half as well off in temporal things as the majority of his fellow members, and yet all the rest of the congregation average a little less than twenty-five cents each of the year's contribution. But the statistics set them all right.

Pursuing our statistical researches in the light of facts that are not published in such *captious* way, we find: A charge of two hundred and twenty members (or thereabouts) contributes about three hundred dollars to the various objects of Christian benevolence. Rather creditable; but then it spoils the good story somewhat to tell the whole truth of the matter, which is, that two hundred dollars of that yearly offering was not offered at all, but literally rubbed out of one or two members by a persevering college agent.

Another charge makes a very poor show in the "tables." It is set down as illiberal, perhaps only about half civilized. But the "index" may be a very small part of the whole truth in the case. The charge may have suffered financially from various causes, and the local demands upon it may have been sharp and pressing. Perhaps it would be better to withhold judgment in regard to it. Certain it is, that it has never been favored with a benevolent water-spout to insure its reputation for liberality.

Another illustration of the vagaries of comparative statistics, is found in the comparisons between the liberality of different denominations. One of these, whose membership exceeds half a million, contributed last year nearly two million dollars to the different objects of benevolence; but of this large amount the churches of New York city alone furnished about one half. Considering that there are other large cities, besides the American metropolis, in this country, we wonder what the hundreds of thousands outside the great centres of wealth and trade have been doing. But they get full credit, nevertheless, for liberality, though the great bulk of the money came from the millionaires of the great cities.

The only moral to our fable is: That it is not well, nor just to all parties concerned, to form and pass judgment concerning Christian churches and people, on such slippery data; and that it would be well for all who are inclined to such unprofitable business, first, to be liberal themselves, constrained by the love of Christ, and, second, to promote true Christian liberality among others. K.

DEATH OF PROF. GEORGE W. RUBY.

Prof. Geo. W. Ruby, A. M., Ph.D., died at his residence in York, Pa., on the 16th inst., in the 56th year of his age. He graduated at Marshall College in 1848, and was well known, not only to his schoolmates, but throughout the Church. His life-work as an educator, brought him prominently before the public. In 1850, he became principal of York County Academy, a position which he filled acceptably until the day of his death. He was a good, useful man, and it will be hard to fill his place. We hope some one well acquainted with his history, will furnish a notice of it for our columns.

THE MESSENGER IN MERCER CO., PA.

Our agent, Mr. H. K. Binkley, is successfully prosecuting his work in Mercer county. He has already returned thirty-two new subscribers from the Greenville charge, Rev. F. B. Hahn, pastor, increasing the number of copies circulating in the charge to forty-five, to which it is expected to add a few more at New Year. He is now engaged in canvassing the charge of Rev. F. Pilgram, and expects to make a good return. The brethren generally lend him their most hearty co-operator. F.

CHRISTMAS AND OUR ORPHANS.

Throughout the Pittsburg Synod, Christmas is by common consent, made the time for thank-offerings for St. Paul's Orphan Home, and if we fail at this gift-giving season to remember Him who is the source of every joy, we will lose the better part of our own pleasure. Thirty-nine orphans will stand during the coming Christmas at the doors of the people of the Synod. Will we say there is no room at the inn?

By united effort of the congregations in this Synod the $1500 needed for the coming year can be raised, with the contributions from the Churches of the Ohio and North Western Synods. Old and young should unite in this. The time is short, but the work can be accomplished. This most plentiful year should be marked by the largest offerings to the Lord. H.

Notes and Quotes.

We publish two communications from Japan in to-day's paper. Both will prove interesting. Our people will be glad to hear, that the Mission House suffered but little from the late typhoon.

We have been waiting patiently for some one who was present, to give us an account of the Inter-Seminary Missionary Meetings, lately held at New Brunswick. It should be done without delay.

Last season we suggested that it would be almost a matter for national thanksgiving that we were to have no walking matches in the United States this year. The excitement which has attended the pedestrian contests in England during the past few weeks, almost leads us to re-affirm our opinion. All classes of people from the Prince of Wales down to the common coachman seem to have been carried away by it. Large sums were staked on the result, and yet these feats are of no more benefit to humanity than Dr. Tanner's fast.

Communications.

A SUGGESTION TO PASTORS AND CONSISTORIES.

It is very important (in the judgment of the writer) that the excellent tract prepared by Rev. Dr. Gerhart, at the request of the Synod of the U. S., on the Duty of Receiving and Giving, should get into the hands of all our people. Those, who have any desire to know and do their duty in this regard, cannot fail to be stirred up by this tract to give liberally to

the Lord's needy cause. Let the tract be circulated until it finds its way into every Reformed family, and it will bring large returns into our benevolent treasuries.

A good way to get it into each family is for pastors and consistories to pay for it out of their benevolent treasury, and then distribute it free to all. The Board sells it at mere cost. I respectfully suggest the above plan; or, better still, the taking up of a collection for the benefit of the fund to publish this and other tracts for *free* distribution.

The Board, one year ago, took action requesting the Church to take up one collection to create a fund for publishing good literature for gratuitous distribution to weak and mission congregations. It was also provided, that those congregations that did so should have a supply of tracts, published by this fund, free.

As yet, but one or two congregations have responded. Perhaps the matter has been partially forgotten. Brethren, is not this an important movement and worthy of your consideration? If so, let there be a general and liberal response at once. There is no telling the vast amount of good that may thus be done. A MEMBER OF THE BOARD.

Greensburg, Pa., Nov. 15th, 1880.

FOREIGN MISSIONS.

The following interesting account of an open-air meeting, held in the interests of Christianity, in the public garden of Tokio, will indicate the "open door," which all, who love to see the extension of the Redeemer's kingdom, will rejoice to read. It is certainly one of the signs of the times, and is full of encouragement. T. S. JOHNSTON, Secretary.

The latter part of last month, one morning, I was called from my study to see several Japanese men, who had come to see me. I generally make them wait until I am through with my studies, when there is no special hurry: but these men came as visitors, as I thought. I went down to see them, and there I found an old grey-haired man—very patriarchal—and a young man, both of whom I knew. The first in order is the profound bow, and the appropriate salutation for the time of day; after which come the inquiries about the good health and condition of the parties. They were both Christian men, and had come for the purpose of soliciting aid for an open-air meeting in the public garden of Tokio. They remarked, that the Christians thought it was now time to make a more public demonstration of Christianity than had been done heretofore, and they thought nothing would be better than an open air meeting, where a great many people could hear the preaching of the gospel. I, of course, was glad to assist them in so worthy an object, and they left much pleased.

The meeting was held on the 13th and 14th of October. They first got permission from the government, and then set to work to prepare the grounds. They selected a very good location at one of the large hotels, which had fine grounds about it, and which, in case of rain, might shelter many people. But a little way off, about a hundred yards, was a great bronze idol of Buddha, about forty or fifty feet high, and near about, large temples. The veranda of the hotel served as a platform or pulpit, and seats for the choir, and the large yard as audience-room. Chairs and benches were secured for some, and for others straw mats were placed on the ground for the Japanese to sit on. There was a regular programme arranged, including the best of missionaries and native ministers.

The first day proved to be rainy, and though many had gathered, yet when the meeting was fairly begun, it began to rain so fast, that those who could, gathered into a large room where preaching was continued, and others left, no doubt, to return the next day. Lunch for as many as wished was prepared for those who came from a distance.

The second day was very good for the meeting. It was cloudy enough to make it pleasant to be out without shelter from the sun. It was estimated, that there were between three and four thousand people present, many of whom were prominent men. There were quite a number of Buddhist priests present, with their shaved heads, trinkets and curious dress. They appeared to be very attentive listeners, and we hope they have received much good. The head priest at the Park temple, seeing the crowd of people, was heard to say, that nothing could hinder or stop the progress of Christianity in Japan.

They had an organ there and a choir of Japanese young ladies of the various Christian schools, who sang very well. There were many tracts distributed and books, and it was an affecting sight, to see the priests going about with their hands full of those tracts and books, which were given them. At the entrance of the grounds Rev. Goble had his Bible wagon selling the Scriptures. The crowd being so large, many who could not hear were preached to by several missionaries at the outskirts of the crowd, so that there were several preaching at the same time. It was a grand occasion and a signal success. Dr. Verbeck closed the meeting on the subject of miracles, after which the long metre doxology was sung and the benediction pronounced, and the people returned to their homes well repaid for their coming. There were people there from all parts of the country, so that the influence of the meeting will not be confined to Tokio; but will spread far and wide. It was a very impressive and joyous sight to see so many heathen people gathered to hear the gospel. May the day soon come when all the people shall know and serve the Lord!

Yours very truly,
AMBROSE D. GRING.

Tokio, Oct. 20th, 1880.

THE MISSIONARY HERALD.

Owing to unavoidable circumstances, we are very sorry to say, the November number of the *Herald* is late in making its appearance. The delay was occasioned by the fact, that the Superintendent was absent from home during the month of October, attending the meetings of the Board and of the different Synods, and that after his return he found his time too much limited to get the paper out at the regular time. He had made his engagements to make a tour to North Carolina in the beginning of November, to look after the missionary interests of our Church in that State, which occupied just one day less than two weeks, and he found it necessary to choose between two alternatives. The visit to the South could not be postponed, and so we were under the necessity of throwing ourselves on the kind indulgence of our readers, promising them, that if health and strength are spared to us, no such delays shall occur in the future. The *Herald* will be sent to the subscribers this week. SUPERINTENDENT.

A PROCLAMATION.

The President of the United States, by proclamation, has recommended the people to meet on Thursday, the 25th day of November, instant, in their respective places of worship, to make acknowledgements to Almighty God for His bounties and His protection, and to offer Him prayers for their continuance.

To the dwellers in all the nation have been allotted "health, wealth, and prosperity throughout all our borders; peace, honor, and friendship with all the world; firm and faithful adherence by the great body of our population to the principles of liberty and justice which have made our greatness as a nation, and to the wise institutions and strong frame of government and society which will perpetuate it."

To the contented, happy inhabitants of peaceful Pennsylvania have been accorded special grounds of thanksgiving. All our vast and varied industries have been prospered, and the toiler has everywhere found adequate rewards for labor. It has been put into the hearts of the people to apprehend how society is a great unit in which the welfare of one is the welfare of all, and how no man or class or interest can receive injury without injury to all. Patience in trial, confidence one in another, courageous purposes of persistent industry, the recognition in all our productions and in all our traffic that we are children of a Common Father, have exalted the four millions of our own people into a wondrous illustration of the power of a Commonwealth of freemen.

Let us all turn ourselves to a devout observance of the recommendation of the President.

Given under my Hand and the Great Seal of the State, at Harrisburg, this eighth day of November, in the year of our Lord one thousand eight hundred and eighty, and of the Commonwealth the one hundred and fifth.

By the Governor: HENRY M. HOYT.
M. S. QUAY,
Sec'y of the Commonwealth.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. E. H. Dieffenbacher has resigned the pastorate of the Wyoming charge, Kent county, Delaware. Continued ill health has led to this step. The consistory, in accepting the resignation, adopted a series of resolutions, expressive of their views and feelings in regard to the case in hand. Through four years their pastor labored diligently and successfully to promote the welfare of the congregation and advance the interests of Christ's kingdom. During this period, also, bonds of Christian fellowship have been formed, which have closely united pastor and people together. Whilst they, therefore, cannot but regret the necessity for the severance of the pastoral relation, they humbly bow to the will of Him who worketh all things for His glory; and offer their sincere prayers for the speedy restoration of their pastor's health, so that he may be enabled to engage again actively in the work of the Lord, and prove still further an honored instrument in the accomplishment of much good. They also tender him their sincere thanks for his spiritual work in their midst in building them up in their Christian faith and knowledge, increasing their numbers and laying the foundation for the growth of their children in the knowledge and fellowship of Christ.

The fall communions in the Centre Hall charge, of which the Rev. S. M. Roeder is pastor, were brought to a close on the 7th of November. They were all special seasons of refreshment. Fifteen persons were added to the different churches; to St. John's church four, two by certificate and two by renewal of profession; to Emanuel's church, eight, seven by confirmation, two of whom received adult baptism, and one by renewal of profession, and to Trinity church, two, one by certificate and one by renewal of profession.

Twenty-three persons were added to the Sellersville charge, Rev. J. G. Dengler, pastor, in connection with the fall communions, which were all well attended and full of interest. Fifteen members of a class of catechumens were added to the church at Bridgeton by confirmation, of whom two-thirds were from outside the congregation, and six received adult baptism. Two were added to the Leidy's congregation by certificate, and six to the Sellersville congregation by confirmation. The number who communed aggregated three hundred and sixty-nine, and the communion alms amounted to $64.

The sacrament of the Lord's Supper was administered in the Plainfield congregation, Northampton county, Pa., Rev. Dr. E. W. Reinecke, pastor, on the 11th of November. On the previous day, in connection with the preparatory services, forty-three persons, twenty-seven males and sixteen females, were added to the church by confirmation. The pastor was assisted in all the services connected with the occasion, by the Rev. D. Y. Heisler, of Easton, Pa.

Twenty-eight persons were added to Trinity church, Springfield, Bucks county, Pa., Rev. H. J. Welker, pastor, in connection with communion services held on the 31st of October. The number of communicants was larger than on any similar previous occasion. On the previous Sunday the Lord's Supper was administered in Christ church, at Springtown, of the same charge. The membership very generally communed. The condition of things in the charge is at present very encouraging, and promises a prosperous future.

In connection with the late communion services in the South White Hall church, Lehigh county, Pa., Rev. W. R. Hofford, pastor, thirty-three persons were added to the church by confirmation.

Communion services were held in the First church of Lebanon, Pa., Rev. Dr. F. W. Kremer, pastor, on the 7th and 14th of November, the one in the German and the other in the English language. The attendance on all the services was large, and they were characterized by deep solemnity. The pastor was assisted by the Rev. Dr. A. H. Kremer, of Carlisle, Pa. Forty-one persons were added to the church by confirmation, seven in connection with the German, and thirty-four in connection with the English communion. Of the whole number twenty-three are males and sixteen heads of families. The English communion was the largest held during the present pastorate of nearly thirty years.

The Mite Society connected with the Salem church, Allentown, Pa., Rev. A. J. G. Dubbs, pastor, has closed the third year of its existence. It has been remarkably active and successful, and grown in importance and usefulness from the day of its organization. The first year it realized $570; the second year $590, and the third year $910. This, it must be admitted, is doing exceedingly well. The money thus raised is applied to the liquidation of the debt on the church edifice, which is worth about $4,000. A few more prosperous years will enable the society to extinguish the whole amount.

The Union Friedens church, in Washington township, Lehigh county, Pa., has been remodeled and repaired during the past summer. It was painted and the inside walls beautifully frescoed. The chancel and pulpit were newly furnished, and the whole edifice much improved, so that it has put on a new appearance. It was re-dedicated on Sunday, Nov. 7th, with appropriate services, in the presence of an immense concourse of people. The morning services were conducted by the local pastors, Revs. Messrs. Peters and Reninger. Rev. A. J. G. Dubbs, of Allentown, preached in the afternoon. The audience present was large and attentive. In the evening, the Rev. Prof. Seip, of Muhlenberg College, also preached to a crowded house. The pastor of the Reformed congregation, which worships in this house, the Rev. W. J. Peters, removed from Seneca county, Ohio, to this charge in the early part of last spring. He is active and efficient, and the work of His Master is prospering in his hands.

POTOMAC SYNOD.

In connection with the fall communions in the Woodcock Valley charge, Rev. C. H. Reiter, pastor, six persons were added to the church. The audience present on each occasion was large.

In connection with the late communion in St. Paul's church, belonging to the charge served by the Rev. J. A. Foil, of Newton, N. C., four persons were added to the church by confirmation. The College at Newton, lately closed its fall term under favorable auspices. Rev. Dr. T. Appel, Superintendent of Missions, who was on an exploring missionary visit to North Carolina, was present, and will, we trust, furnish some notes of his visit, in due time, for our columns. The new college building, which was commenced last spring, is gradually approaching completion, and when finished, will add much to the educational facilities of the institution.

Rev. J. David Miller has just closed the fall communions in his charge, which were well attended and full of interest. Three persons were added to the St. John's church, at Martinsburg, Pa., by certificate. In the latter church, the pastor was assisted in the services during the week, by the Rev. S. H. Isenberg and Simon Wolf.

The Sunday School connected with the Zion's Reformed church, Chambersburg, Pa., proposes celebrating its semi-centennial anniversary, with a series of appropriate services. The occasion will be opened on Nov. 25th with an address, by Rev. W. R. H. Deatrich, of Mechanicsburg, Pa., on "The Power of Sacred Associations." An address will be delivered on Friday evening by the Rev. Dr. Moses Kieffer, of Gettysburg, Pa., on "The Founders of Zion's Reformed Sunday School;" another, on Saturday evening, by the Rev. Dr. G. W. Aughinbaugh, President of Palatinate College, Myerstown, Pa., on "The Ministry of the School" On Sunday afternoon, a historical sketch of the school, prepared by Jacob Heyser, Esq., will be read, and followed by some words of encouragement, from Rev. W. I. Stewart, of St. Thomas, Pa. Rev. Dr. P. S. Davis, editor-in-chief of THE MESSENGER, will deliver an address on Sunday evening, in which he will present "A Summary of the Results of the School."

SYNOD OF PITTSBURGH.

The sacrament of the Lord's Supper was administered in the church at Rockwood, Pa., Rev. W. W. Deatrick, pastor, on the 14th of November. The congregation is in a growing condition. During the late sessions of the Pittsburg Synod, held a short distance from this church, it was ascertained, through the agency of the Rev. A. E. Truxal, a former pastor, the Rev. C. U. Heilman informs us, that a good bell could be obtained from Elder T. J. Craig, of Pittsburgh, on very reasonable terms. The members of Synod contributed liberally and cheerfully, so that three-fourths of the amount required for the purchase of the bell, which weighs two hundred pounds, exclusive of the mountings, was raised in this way. The congregation was summoned to the sanctuary for the first time by this bell, on the Saturday previous to the communion, to attend the preparatory services.

At a recent communion held in the church at Emlenton, Venango county, Pa., Rev. R. C. Bowling, pastor, several persons were added to the church. Among this number are the father and mother of a family, both of whom were baptized and confirmed. The charge, to which the church belongs, was organized last spring with a membership of a little more than one hundred members. There is, however, some wealth in the charge, and enough of liberality to make it self-supporting. A long-standing and annoying debt of nearly $800 resting on the church at Emlenton, has been recently paid, and the charge thus rendered free from debt. A country church belonging to the charge is undergoing extensive repairs, which will be re-dedicated as soon as the work is completed, which will be in the course of a few weeks. The young pastor has much reason to be encouraged by the results of his labors thus far, and may confidently hope for further success in the future.

The thirty-seven persons added to the Brush Creek church, of which the Rev. D. B. Lady is pastor, noticed in last week's issue, increased the number of additions for the season, with the twelve received in the spring and two at midsummer, to fifty-one. The result is a source of encouragement to both pastor and people. About $600 have been spent in repainting and frescoing the church during the past summer. It is now one of the finest-looking churches in that section of country.

In connection with the communion service held in the mission at Newcastle, Pa., Rev. J. M. Souder, pastor, on the 3d of October last, nine persons were added to the church, seven by confirmation and two by renewal of profession.

The autumn communions in the Zion charge, Somerset county, Pa., Rev. H. F. Keener, pastor, were brought to a close on the 14th of November. Fourteen persons were received into the church by confirmation. In two churches, Mt. Zion and St. Luke's, missionary societies were organized about a year ago. In St. Paul's church missionary meetings have been held and collections taken up for missions.

WESTERN CHURCH.

Rev. J. R. Skinner, of Pulaski, Indiana, has accepted a call from the Bremen charge, Ohio. His post-office address will be in future Bremen, Fairfield county, Ohio.

In connection with the fall communions in the West Alexandria charge, Preble county, Ohio, Rev. H. W. Herman, pastor, thirteen were added to the church by confirmation, eight of whom received adult baptism.

The post-office address of the Rev. C. M. Schaaf has been changed from Marshallville, Ohio, to North Lima, Mahoning county, Ohio, he having accepted a call from the Mt. Olivet charge.

In connection with a recent communion held in Zion's Bloom church, of the Heidelberg charge in Hancock county, Ohio, Rev. J. H. Hunsberger, pastor, eight persons were added to the church, seven by confirmation and one by certificate.

MISSIONS OF PITTSBURGH SYNOD.

A meeting of the Board of Missions of the Pittsburgh Synod will be held in Grace church, Pittsburgh, on Tuesday, Dec. 7th, 1880, at 10½ A. M.

The members are all urged to be present.

SAM'L Z. BEAM,
President of the Board.

General News.

HOME.

The gun and cartridge factory of James Town & Sons, at Pittsburgh, was burned on the 18th inst.

The revised census returns show the population of Philadelphia to be 846,980. The colored population is 31,798, including 80 Chinese, 3 Japanese and 25 Indians.

A young daughter of William McDonald, of Huntingdon, was accidentally shot and killed on the 17th inst., while handling a pistol.

The Court of Common Pleas has decided in favor of the Herdic coaches, and they were put upon the streets of this city last week.

Washington, Nov. 19.—A cablegram has been received at the Department of State, announcing that a treaty on the subject of immigration has been concluded between the United States Commissioners and the Government of China. The department declines at present to furnish any particulars, but the treaty is considered satisfactory.

The most appalling disaster we have been called upon to record for some time is the burning of the State Insane Asylum at St. Peter's, Minnesota. Only one wing of the building was burned, but it involved the loss of a structure that cost from $100,000 to $150,000 and ten years' labor. That, however, is nothing compared with the fact that twenty-seven of the poor inmates perished in the flames. Eleven of these demented patients were sick and unable to make any effort to save themselves. A despatch to the Associated Press says: The following is told by an eye-witness of the fact of six male patients who were seen crowding around a window in an upper story during the progress of the fire:

They were wonderfully apathetic and were apparently more interested in the work of the firemen—as a child might be interested in such a scene—than in caring for their own safety. They did not appreciate or understand the mortal peril in which they were placed, but jabbered at times among themselves with apparent delight at the spectacle, as if the affair were something specially ordered for their entertainment. At times as the flames came upon them they would move aside, but only for a moment. Finally, when their retreat had been cut off, some of them seemed to realize in their dim intellects the dire extremity in which they were placed, and turned to escape, but returning to address a tirade of gibberish to the firemen, the floor gave way beneath them, and they fell back uttering a chorus of horrible imprecations, and were roasted.

FOREIGN.

The troubles in Ireland thicken, and new outrages are reported every day. On the night of the 17th Mr. Gardner, a landlord in Galway county, was tarred and feathered by a body of armed men.

Mr. Parnell says it will be impossible to defeat the combination against the injustice of the landholders. He says 7,000 troops will be occupied in gathering the crops on Boycott's farm, and in protecting their own communications from it to the rear. This one job will cost the tax-payers $15,000 a day, and that the expenses will reach $225,000 altogether. The daily expense makes every pound of potatoes or turnips cost England 25 cents. Thirteen other landlords are to be Boycotted before Christmas, and 1,000,000 troops will be required to save the crops of these few men.

Things are complicated by disagreement in Mr. Gladstone's cabinet as to the way of treating the matter. Mr. John Bright threatens to resign if coercion by the army is attempted, and Mr. Forster, it is said, will stand by Mr. Bright. On the other hand, if Mr. Gladstone yields to the pressure of Mr. Bright, it is affirmed that the Duke of Argyle and the Marquis of Hartington will withdraw from the government.

London, Nov. 17.—A despatch from Rome to Reuter's Telegram Co. says:—The Pope has signed the brief appointing Cardinal Joachim to be Pontifical Secretary of State. It is expected in clerical circles that the appointment will mark a great change in the policy of the Vatican. The Pope approves the views of the Irish bishops as stated in the memorial explaining their conduct in regard to the agitation in Ireland, and it is expected that he will make a public announcement to that effect.

In consequence of the compromise arrived at with Russia, the Vatican will immediately take action with the view of filling the vacant sees in Poland, and in making the appointments will consider the claims of persons recommended by the Russian Government.

Married.

Nov. 11th, 1880, at his residence, by Rev. G. W. Roth, Mr. Oliver Fulmer to Miss Ella Fulmer, both of Tinicum, Bucks Co., Pa.

Business Column.

To Subscribers.

PLEASE EXAMINE YOUR LABEL AND

Renew Your Subscription!

IMPORTANT NOTICE.

☞ The attention of all those who are indebted to the Reformed Publication Board, either in Periodical, or Book Department, is *again* called to the necessity of making a speedy settlement of their accounts. The Board needs all that is due it in order to carry on its operations. Those who have received statements, with the late action of the Board enclosed, may rest assured that if they do not meet them within *sixty days*, their accounts will be given into the hands of a solicitor for collection. It is to be hoped that we may be spared this unpleasant course.

Oct. 27th, 1880. SAMUEL R. FISHER, Superintendent.

☞ CHRISTMAS SUPPLIES 1880.

Extensive additions have been made to our stock of CHRISTMAS CARDS and Books suitable for presents, together with Pocket, Family and Pulpit Bibles.

WARD & DRUMMOND'S

Christmas Carols for 1879, $1 00 per hundred.
" " 1880, 2.00 " "
"Christmas Services," (Whitmer), 50c. per doz.
" " *New*, 25c. "

Address Reformed Church Publication Board, 907 Arch Street, Philadelphia, Pa.

A NEW TRACT.

We would announce that the tract upon "The Duty of Receiving and Giving," prepared by Rev. E. V. Gerhart, D. D., by order of the Eastern Synod, has just left the press. It is a tract of eight pages, and can be supplied at the rate of 25 cts. per dozen, postage 2 cents; or $2 per hundred, postage extra. We will be pleased to fill orders for any amount.

REF'D CH. PUB. BOARD,
907 Arch St., Phila., Pa.

ALMANACS FOR 1881.

Our Almanac for 1881 has left the press and is ready for distribution. It will, we trust, be found equal to any of its predecessors, and we hope to receive for it a large circulation. It will be sold at the following rates:

12 copies	$0 60
50 "	2 35
100 "	4 50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on the receipt of eight cents in postage stamps.

GERMAN ALMANAC.

We have received as usual, a supply of the German Almanac, published at Cleveland, Ohio, which will be sold at the same rate at which they can be procured from the publishers, namely:—Single copy, sent by mail, 12 cents in postage stamps; 1 dozen, 90 cents, to which 15 cents postage are to be added when sent by mail.

Orders promptly filled when addressed to the Reformed Church Publication Board, 907 Arch Street, Philadelphia.

LATE REDUCTIONS MADE IN PRICE OF BOOKS ISSUED BY THE REFORMED CHURCH PUBLICATION BOARD.

The attention of our patrons is called to the late reduction made in the price of our books, viz.:

Hymns and Chants for S. Schools from		$3 50 to $3 00 per doz.
The Golden Censer,	*Roan*,	$1 00 to 0 75
" "	*Roan emb. gilt*,	1 25 to 1 00
" "	*Imt. Mor.*,	1 75 to 1 50
" "	*Turkey*,	2 50 to 2 25
Psalms & Hymns,	*Emb. Leather*,	0 75 to 0 65
"	" *gilt*,	1 00 to 0 90
"	*Imt. Mor., gilt*,	1 50 to 1 25
"	*Tur. gilt or ant.*,	2 25 to 2 00
(Large Size)	*Plain Sheep*,	2 00 to 1 75
"	*Roan Emb.*,	2 25 to 2 00
"	*Imt. Turkey gilt*,	4 00 to 3 50
"	*Real* "	5 00 to 4 50
New Hymn Book,	*Roan Emb.*	1 00
" "	" *gilt*,	2 25 to 1 50
" "	*Imt. Turkey*,	3 75 to 2 50
" "	*Real Turkey gilt*,	4 50 to 3 50
Forms and Hymns,	*Roan Emb.*,	1 50 to 1 25
" "	" *gilt*,	2 50 to 1 75
" "	*Imt. Turkey*,	4 00 to 3 00
" "	*Real* "	5 00 to 4 00
Order of Worship and Hymns,	*Roan Emb.*,	2 00 to 1 75
" "	" *gilt*,	3 00 to 2 25
" "	*Imt. Turkey*,	4 50 to 3 25
" "	*Real* "	6 00 to 4 50

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LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give *our*—rather *their*—store the preference. Bear in mind *we* can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

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COMPANION OF PRAISE, by Rev. Dr. Van Horne, D. D. $3 per doz.

SONG TREASURY, by J. H. Kurzenknabe. $3.60 per doz.

SILVER ECHOES, *New*, by J. H. Kurzenknabe. For Primary and Intermediate Classes, $2.40 per doz.

Also all Music Books published at Publishers prices. We solicit orders for any of the above, which will be promptly and satisfactorily filled.

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We have a full line of Sermon, Note, Cap and Letter Paper, Envelops, Inks, &c., &c., Scratch Tablets of all sizes, &c., &c., at reasonable prices.

We can also fill orders for Miscellaneous Books at prices as *low as offered by any house in the trade.*

We respectfully solicit the patronage of the Church. Address

Reformed Church Publication Board,
907 ARCH ST., PHILA., PA.

Youth's Department.

"AND YE SHALL KNOW."

There are briars in our way,
Thorny places do we reach:
Lord, be with us night and day;
From Thy holy book, oh teach!
Balm in Gilead let us find,
Thy own tender words of love;
Underneath us put Thy hand;
Father, hear us from above.

"As thy days thy strength shall be;"
"I will guide thee with mine eye;"
Up, look up! if thou wouldst see
One who always standeth by.
Closed eyes, though all upturned,
Could behold no vision bright;
Though so very close to me,
Thou must look, to have the sight.

Hear the message, children dear,
E'en from God, whose name is just:
"Cast on Me your every care;"
Leave it all, yes! all in trust.
When the "Land of Promise" reached,
Land of rest and no more fears,
"Thou shalt know" why have been set
Copies to be wrought in tears.

—*New York Observer.*

THE FEATHERED MONARCH.

BY ELLEN BERTHA BRADLEY.

We were all gathered in the sitting-room one winter evening, Ned and the children busy with their books, and mother and I with our sewing, when Harry asked suddenly:

"What is a golden eagle?"

"Why, it's a bird!" said I, surprised at his ignorance.

"It's a ten-dollar gold piece," said mother.

"And a Roman standard," added Ned. "Which answer suits the case?"

"The last. In my 'Ancient History' lesson for to-morrow it speaks of Hadrian as carrying a golden eagle at the head of his army. I thought it could hardly be a real bird."

"The eagle was the favorite symbol of warlike courage and power among the ancients," said Ned. "It was first used by the Etruscans, and from the time of Marius was the Roman emblem. It was represented with spread wings and made of silver. Hadrian changed the material to gold."

"There were many allusions to the eagle in the Old Testament," said mother.

"Yes," said Ned. "It speaks of the Lord bearing His people as on an eagle's wing, and its strength and swiftness of flight are used as illustrations of similar qualities in men. But I do not remember an allusion to it as being courageous or warlike."

"Do you think it deserved such mention?" I asked. "Are not its martial qualities much like those of the lion, more imaginary than real?"

"I fear they are," was the reply. "Its great strength and swiftness of flight, and power of tyrannizing over smaller birds, have probably gained it an undeserved reputation. It was one of the birds forbidden to be eaten as unclean, by the Jewish law, and its lofty flight and habit of building its nest in high places was often used as a warning against pride and vain-glory. Its great reputation seems to have been more a matter of muscle and weight than of mental or moral qualities."

"Was it not a sacred bird to both the Persians and Greeks?" I asked.

"Yes," he replied, "and in the Scandinavian mythology it was regarded as the bird of wisdom, sitting in the boughs of the tree yggdrasill. In the Roman ceremony of apotheosis or deification of the dead, an eagle ascended from the burning pile and was supposed to carry the soul of the departed to Olympus."

"What nonsense!" exclaimed practical Susie.

"To us, but not to them," replied her uncle, "for they had not our purer faith and holier hopes."

"Well," said I, "to come down from the heights of antiquity. You said, Harry, that you thought it could not have been a real bird that was carried at the head of Hadrian's army. Have you forgotten Cousin Jessie's story of the Wisconsin eagle that went through the war? One of the young fellows brought it to the camp a young bird, and it soon became a great pet. The men trained it to defend the flag by attacking whoever interfered with it. When they were ordered to the seat of war, it went too, and returned with them at the expiration of their term of service."

"After which he was, I believe, largely exhibited at fairs," said Ned, "and earned many dollars to aid in the support of the flag he had helped to defend."

"How degrading!" exclaimed Annie. "It was like making a show of some old hero."

"Probably he thought so," laughed Ned; "but the country needed the money, and it may have been worth the sacrifice of even an eagle's dignity."

"It certainly made a golden eagle of him, in at least one sense," said mother.

"That would have doubled the degradation, by taking away the glory of his martial exploits," said Ned. "There would have been small suitableness in a golden eagle flying by our standard, when his bald-headed cousin was our national emblem, though generally considered the less noble bird of the two."

"Why so?" asked Harry.

"Indeed, I do not know, unless it be that it lacks age and prestige. The golden eagle has been so long regarded as a royal bird that it receives some of the indulgences of other kingly persons. The white has, as it were, its reputation to make, like the young nation it represents."

"If all tales are true that are told of the golden, he has at least one habit that used to be thought to belong to royalty alone," said I.

"What is that, auntie?" asked Susie.

"We should call it thieving;—it used to be termed levying tribute."

"I wonder if they ever did steal children," said mother.

"Steal children! What would they do with them?" exclaimed Susie.

"Eat them," answered Ned. "It must have happened rarely, if ever, but some such tale is told in almost every village near which there is an eagle's nest. Still it is an undoubted fact that they not only catch hares and other small wild animals, but carry off kids and lambs from the farmers' flocks. There is a certain resemblance in the way the giant bird sweeps down from the height to gather food in the valley and the descent of a highland chieftain upon the flocks and herds of the lowlands."

"Capturing the eagle is a feat of which the mountaineers are very proud, I believe," said I.

"Indeed, it is," he replied. "To wear an eagle's plume is the pride alike of the Highlanders of Scotland and the red warriors of the West."

"Then the golden eagle is found in America," said Harry.

"Oh, certainly," said Ned. "It is rare in the Eastern States, though sometimes found in the northern part of them, but is quite frequently seen on the Upper Mississippi and among the Rocky Mountains. They are enormous birds, measuring often a yard or more in length, and seven feet across the wings. As with all birds of prey, the female is larger and stronger than the male, because upon her devolves the duty of feeding and defending the young."

"I have heard that captive eagles have lived a hundred years," said mother.

"They certainly live to a great age," Ned answered, "and the same couple seem to keep together and to return year after year to the same nest. Each season two eggs are laid, and the young are driven from the nest as soon as they can provide for themselves."

"Why was the white-headed eagle, instead of the golden, chosen for our national emblem?" I asked.

"Perhaps because it was more common in that part of our country which was known when it was selected. It belongs to another species and its habits are in many respects different. It builds its nests on trees instead of crags, and seeks its food on the sea, not the land."

"I suppose it is really a giant fishing-hawk," said I.

"Yes," said he, "and shocking stories are told of its cruelty and tyranny. It is said to sit lazily upon a tree, watching for the return of the smaller hawks from a fishing excursion, and then swoops down and makes them give up their prey."

"Like most tyrants, he is a coward," said mother, "and is utterly demoralized if suddenly attacked or unexpectedly resisted. I have heard that a full-grown male, being shut up in a cage with a common game-cock, was thoroughly beaten in the battle that followed."

"Franklin is quoted by Audubon," said I, "as having regretted that a bird of such poor moral character had been chosen as an emblem of the United States."

"Well," remarked Ned, "his character may be infamous, but he is a beautiful creature. I once saw one circling over the Potomac, honorably fishing on his own account. His snow-white head and tail contrasted beautifully with the chocolate-brown of the rest of his plumage, and he sailed majestically with scarcely a perceptible motion of his outstretched wings. Audubon says it will rise without visible motion till lost to sight, and, when it wishes to descend, fold its wings and drop with a speed greater than the eye can follow."

"The Duke of Argyll," said I, "speaks with great admiration of one which he saw fishing in the Restigouche river. He said its manœuvres were bold and even dangerous, for it plunged to its neck in the rapid current and emerged with difficulty, carrying its prey, which in the present instance was a fine salmon. He thought the bird showed great strength and courage, and said that though smaller fishing-birds abounded on the river, he never saw it offer to molest them."

"That is certainly good testimony in his favor," said mother. "Let us hope that he deserves a better name than he has received, and is worthy of his post as our fathered representative."—*N. Y. Observer.*

THEIR BEST, UNTIL THE LAST.

It was a flower lesson that Robert learned on a still Autumn afternoon, and his grandmother was the teacher.

"How these petunias and verbenas do hang on!" said the boy, as he leaned out of the open window, and looked down on the beds of bright blossoms beneath. "I really think they are a great deal prettier than they were in the Summer. It is such a pity that they must soon be killed by the cruel old frost. Now if I were petunias and verbenas, I wouldn't care how I looked, or whether I bloomed at all, towards the last; would you, grandmother?"

"Why, yes," answered the old lady, who, in neatly arranged dress, sat sewing in the room. "I should! I'd look my best, and do my best to the last minute; but when I was of your age, I think I felt something as you do. I remember one Autumn in particular; and I believe I never shall forget it, for I did a great deal of mischief on a certain day. I had heard my father say in the morning 'I think we shall get a hard frost to-night.' I thought of the flowers. How could I bear to see them suddenly killed! I made up my mind that I would save them from such a fate. My mother was sick at the time, and had not left her bed for a month; and the flowers had day by day brightened her sick-room, and had cheered other rooms as well. I thought of this also as I made up my mind. Just at dark I went out and gathered nearly all of them, saying to myself "I have saved you all from the cruel frost." The next morning father came in to his breakfast in great excitement. 'I should like to know where the flowers are,' he asked. 'I—I—picked them—to save them.' 'Well, I never!' he replied. 'You've done it now; there wasn't a bit of frost, and there may not be for a couple of weeks; and some of the flowers show so much brighter at the very last.' 'Well, I wouldn't, if I were they.' Grandfather, who sat next to me, heard this, my half-angry remark; he was almost eighty, but still enjoyed life, and was a very happy old man. 'And why not do your best until the last?' he asked. I answered, in a half-ashamed way, 'O there does not seem to be any use in it all.' 'Well,' he said, slowly, I believe the flowers are in the right.' And his withered face gleamed with almost a youthful smile. 'It is not only right, but it seems a glorious thing to try for the best, even to the last.'"—*Exchange.*

THE ALMOND BLOSSOM.

"Dear mamma," said a little girl to her mother as they were walking together in the garden, "why do you have so few of those beautiful double almonds in the garden? You have hardly a bed where there is not a tuft of violets, and they are so much plainer! What can be the reason?"

"My dear child," said the mother, "gather me a bunch of each; then I will tell you why I prefer the humble violets."

The little girl ran off, and soon returned with a fine bunch of the beautiful almonds and a few violets.

"Smell them, my love," said her mother, "and try which is the sweeter."

The child smelled again and again, and could scarcely believe herself that the lovely almond had no scent, while the plain violet had a delightful odor.

"Well, my child, which is the sweeter?"

"O dear mother! it is the little violet."

"Well, now you know, my child, why I prefer the plain violet to the beautiful almond. Beauty without fragrance in flowers is, in my opinion, something like beauty without gentleness and good temper in little girls. When any of those girls who speak without reflection may say to you, 'What charming blue eyes! What beautiful blue eyes! What beautiful curls! What a fine complexion!' without knowing whether you have any good qualities, and without thinking of your defects and failings, which everybody is born with, remember, then, my little girl, the almond blossom, and remember also, when your affectionate mother may not be there to tell you, that beauty without gentleness and good temper is worthless."—*S. S. Standard.*

THE CHILD'S DREAM.

From The German.

BY AGNES THOMSON.

Was it only yesterday evening?
Why, a whole year ago it seems
That there came floating down from dreamland,
Oh! just the sweetest of dreams.

There came down a dear little angel,
All clothed in snowiest white,
With the purest of golden tresses,
And blue eyes all shining light.

And clasping my hand, my angel,
In her own wee ones so fair,
She bade me come straight up to heaven—
Ah! 'twas *so* lovely up there.

—*Churchman.*

BE SOMETHING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friends hearing her complain, said:

"God gives us many things to do, but don't you think He gives us something to *be*, just as well?"

"Oh dear! tell me about being." Marion looked up with penitent eyes.

"I will think about being, if you will help me."

"God says:

"'Be kindly-affectioned one to another.'

"'Be ye also patient.'

"'Be ye thankful.'

"'Be not conformed to this world.'

"'Be little children.'

"'Be ye therefore perfect.'

"'Be courteous.'

"'Be not wise in your own conceits.'

"'Be not overcome of evil.'"

Marion listened, but made no reply.

Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing all that He commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.

SHE PLAYS LIKE A CHRISTIAN.

I have heard of two children, a boy and a girl, who used to play a great deal together. They were both converted. One day the boy came to his mother, and said:

"'Mother, I know that Emma is a Christian.'

"'What makes you think so, my child?'

"'Because, mother, she plays like a Christian.'

"'Plays like a Christian?' said the mother; the expression sounded a little odd.

"'Yes,' replied the child, 'if you take everything she's got, she don't get angry. Before, she was so selfish; and if she didn't have everything her own way, she would say: 'I won't play with you! you are an ugly little boy.'"

This teaches us three things. Children can you think what they are?

1. That children may be Christians.
2. That Christian children may play.
3. That in their manner of playing they may show that they are Christians.

Pleasantries.

He mixed his figures somewhat, but the Methodist preacher who went largely into politics, and suffered in his religious character, was about right when he said to his conference: — "Brethren! The muddy pool of politics was the *rock* on which I split."

"Yes," said the steward of the steamer, "I admit that the salt beef was bad, the potatoes rotten, the bread sour and the tea poor—but the rest of the provisions were good." "What were the rest of the provisions?" "Oh, salt, pepper and mustard."—*New York Graphic.*

While on the peninsula during the war, an officer one day came across a private soldier belonging to one of the most predatory companies of the Irish Brigade. The fellow had the lifeless bodies of a goose and hen tied together by the heels, dangling from his musket. "Where did you steal those, you rascal?" the officer demanded. "Steal, is it? Faith I was walking along with Color-Sergeant Maguire, and the goose—bad cess to him!—came out and hissed at the American flag, and bedad I shot him on the spot!" "But the hen, sir—how about the hen?" "It's the hin, is it? Bad luck to the hin! I caught her laying eggs for the Rebel Army, and as a Federal soldier I couldn't stand that anyhow, and I gave her a lick that stopped that act of trason!"

"I had my misgivins, boss," the waiter said to the landlord, who was questioning him about his conduct toward the tall gentleman in blue clothes who sat at the third table from the door, "I had my suspicions when he sat down dat he was a carryin' moah whisky dan was good for him, but he was puffeckly quiet an' behave himself well enough and I didn't pay no attention to it ontwell he pick up a baked potato and hole it car'fully over de aig glass wid his left hand and begin to tap de end of de potato wid his spoon. He hit it three or four times an' den he whack it it once or twice on de aige of de plate and lookin' solemn as a owl all de time, he call me up to him an' say jest as p'lite and dignified as a President, 'waitah,' he say, 'I wish you would jest fix dis biled aig for me, if you please; I'se lorse a good deal of sleep las' night, and I'm a little narvous dis mawnin,' he says. 'An I know I hadn't done ought for to laugh, boss, but I hope to die ef I could help it." The landlord didn't discharge him under the circumstances. —*Burlington Hawkeye.*

Religious Intelligence.

Home.

The Second Congregational Church, of Portland, Me., has a class of eight Chinese in the Sunday-school.

The Dunkards, at a late conference held at Lancaster, Pa., adopted as a cardinal rule of action "that the signing of tavern licenses is unbecoming to those who follow Christ."

The American Bible Society has just procured for its use a new stop-cylinder printing press, upon which, it is said, an entire copy of the Bible can be printed every minute.

There are now believed to be in circulation no fewer than 148,000,000 copies of the Bible, as against only 5,000,000 copies in circulation at the commencement of the present century.

The seniors at Harvard College are no longer required to attend church. The library is open on Sunday afternoons, and it is rumored that after this year morning prayers will be discontinued.

The Presbyterian Church at Dunkirk, N. N., by a large majority vote, has decided to stand by its pastor, the Rev. Mr. Adams, who was lately deposed by the Presbytery at Buffalo for heresy. The Presbytery has accordingly declared the minority in the church, which accepts its decision, to be the Presbyterian Church at Dunkirk, with all the rights, privileges and immunities belonging to the church. Under these circumstances the case goes to the civil courts, to determine to whom the property belongs.

A Congregational Association in Massachusetts has decided by a vote of fourteen to two, to admit to the ministry in that church, the Rev. L. I. Briggs, who has been a prominent preacher among the Universalists. He was willing to accept the Congregational platform on all points except that of the endless punishment of the wicked. The action would seem to imply that the denial of the Scripture doctrine that the wicked shall go into everlasting punishment is not a bar to admission into the Congregationalist ministry.

The following statistics of the Evangelical Lutheran Church in this country are officially given:—General bodies, 4; Synods, 56; ministers, 3,174; churches, 5,683; communicants, 750,000; ministers died during the past year, 46; Theological Seminaries, 18; seminaries for parochial school teachers, 2; colleges, 25; high schools and academies, 28; orphans' homes, 19; asylums for the aged, 3; hospitals, 4; deaf and dumb institution, 1. The Church publishes 72 periodicals in five different languages, viz., 25 German, 24 English, 17 Norwegian, 6 Swedish, and 4 Danish. During the year it has under its care 800 Home Missionary stations, which received a support of about $100,000. At the ports of New York, Baltimore, and Philadelphia eight missionaries are stationed, representing the German and Scandinavian languages, to care for the immigrants. The Church maintains two extensive missions in India (one among the Telegus, and another in and about Gunsur), the Muhlenberg mission in Africa, a mission among the negroes in the Southern Mississippi States, and missions among the Indians.

Abroad.

The Irish Church has, it is stated, since disestablishment, raised $20,000,000 for the cause of religion and charity. Nearly $1,500,000 per annum has been secured for the stipends of the clergy. Upwards of 1,200 incumbents receive an average of $1,050, and 211 receive an average of $600 per annum.

A Methodist Committee sat recently at Dublin to consider the question of church membership. A diversity of views appeared among the members, but more of the committee favored doing away with the class-meeting test than was anticipated; so nothing was agreed upon. A sub-committee was appointed to obtain returns with respect to actual attendance at class-meetings and other matters, and report to the next meeting of the committee in May.

The election of members of the new Great Council of Geneva, Switzerland, has resulted in a triumph for the Anti-Catholics and extreme Radicals. In July last the Catholic party in Geneva sustained a serious defeat preliminary to the one just announced by telegraph. The Great Council had recommended the abolition of the Budget of Public Worship, which is principally devoted to the maintenance of the historical Protestant Church in the canton. It was decided, under a constitutional provision now adopted by the Republic as a whole and in several Cantons, that the proposal should be submitted to a mass vote of the whole body of the electors. As the Catholics were ardent for the suppression of the Budget, and as the majority in Geneva is Catholic, it was expected that the proposal would be easily carried, but the result was a surprise. Out of 17,451 registered voters, 13,370 went to the polls, and 9,306 of them voted for the continuance of the Budget, showing a positive majority of the whole electors and 9 to 4 of those who voted, in favor of the Established Church of the minority of the people. The Swiss, when consulted by "referendum," almost always vote for what is; and in this instance they were moved partly by a dislike for the priesthood shared by many Catholics, and partly by a strong feeling for the historic unity of their canton. It is illustrious, not for its religious freedom, but for its Calvinism.

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THE MARKETS.

Philadelphia, Nov. 20, 1880.
[The prices here given are wholesale].

FLOUR.—We quote the general range of prices as follows: Supers, $3.25@3.75; winter extras, $4@4 75; Pennsylvania family, $5.25@5 75 for fair to choice, chiefly at $5.50 for good; Ohio and Indiana do., $5.50@6.37—chiefly $5.75@6.25; St. Louis and Southern Illinois do., $6@6 75; winter patent, $6 75@7.75; Minnesota bakers' extras, $5.25@8 85; straights, $6@6.75; do. patents, $7.25@8.37. Rye Flour was steady, with sales of 100 barrels at $5 37 for good Pennsylvania. Buckwheat Flour was quiet and unchanged at $2·25 ₱ cwt.

WHEAT.—Sales reported comprised 400 No. 1 Michigan white, in elevator, at $1 20; 400 bushels rejected track at $1.14; 400 bushels Delaware red track at $1 20½; 400 bushels No. 2 do. track at $1.20; 10,500 bushels do., in car lots in elevator, at $1.22; 5,000 bushels do. November early at $1.20½, with $1.22 bid and $1 22½ asked at the close.

—CORN.—Sales reported comprised 1,000 bushels new rejected at 57@58c., the latter choice; 400 bushels new sail, track, at 58c.; 4,000 bushels old high mixed and yellow, track and grain depot, at 61@62c, chiefly 62c.; 5,000 bushels sail mixed November at 60½c.; 5 000 bushels do. do. at 61c., closing at that; 10,000 bushels do.

OATS.—Sales reported comprised 3,000 bushels rejected and mixed at 37@38c.; 2,000 bushels No. 2 do., 38½@39c, with No. 3 white quoted at 41c. bid and 42c. asked at the close.

RYE was in light supply and firm at 98c. for prime Pennsylvania.

GROCERIES.—Coffee was sales of 500 bags low ordinary to prime Rio at 11½@14¾c.; 100 bags ordinary and fair Santos at 12@13¾c., and 200 bags Laguayra at 13½@14c., as to quality. Raw Sugars were 7 7-16@7 9-16c. for fair to good refining muscovador. Refined Sugars were 10c. for loaf, crushed and powdered; 9½c. for granulated; 9¼c. for mould A. and 9c. for standard A.

PROVISIONS.—We quote Mess Pork at $14.50 for old and $16@16.25 for new; shoulders in salt at 5½c.; do. smoked 5¾@6c.; do. pickled, 6¾c.; do. do. smoked at 7¾c@8c; pickled bellies at 8½@9c., as to average; loose butchers' Lard at 8@8½c.; prime steam do. at $8.75@8.80; city kettle refined do. at 8½@9c. Beef Hams at $18 50@19; smoked Beef, 13@14c.; smoked Hams, 9½@10½c.; sweet pickled Hams at 8@9c., as to average, for old and new; extra India Mess Beef at $18, f. o. b., city family do. at $12, and packet do. at $11, f. o. b; City Tallow at 6½c.

BUTTER.—We quote creamery fancy at 33c.: do. good to choice, 30@32c; imitation creamery, 26@30c., as to quality; Bradford and York State tubs, extras, 29@30c.; do. firkins, extras, fresh, at 27@28c; do., old, at 24@26c.; Western dairy, extras, at 26@28c.; do., good to choice, at 20@25c.; factory packed extras, 22@24c.; good to prime, 16@20c.; medium grades, 13@15c.; common do., 10@12c.; scrapings and grease, 8@9c. Rolls—Extra, 22@23c.; good to prime, 18@21c.; common to fair, 12@16c. Prints—Fancy, 35@37c.; do. firsts, 30@33c.; do. seconds, 25@28c.

EGGS.—We quote limed at 19@20c.; fresh at 26@27c.; Western, 28@29c.; Pennsylvania, New Jersey, Delaware and other near-by stock at 30c.

CHEESE.—Quotations were: New York factory full cream, choice, at 13½c.; selections, 13¾c.; do. fair to good, 12@13c.; do. half skims, 10@11c.; Ohio, flat, fine, 12½@13c.; fair to good, 11@12c.; do. half skims, 10@11c.; Pennsylvania skims, 10½@11c.

POULTRY.—We quote live Chickens and Ducks at 8c. chiefly for good; live Turkeys, 10c. Dressed Chickens and Ducks—Dry picked, good to fancy near by, 11@12c.; do. Western, 9@10c.; do. inferior and scalded, 7@8c.; dry pickled Turkeys, near by, 13@14c.; Western, 10@12c.

HAY AND STRAW.—We quote prime York State and No. 1 Western Hay at $21@22—chiefly $21@21.50; No. 2 and mixed Western, $18@20; Rye Straw at $25 ₱ ton; Wheat do., $12, and Oat do., $13 ₱ ton.

SEEDS.—Clover was quiet and steady at 7@7½c. for ordinary to choice, with sales of 70 bags fair at 7¼c. Flax was dull but nominally unchanged at $1.33.

FEED.—Sales reported comprised 4 cars winter wheat Bran, mostly medium, at $17 on track, and 2 cars prime do. at $17.50 on track.

We have just received a most excellent Photo. of the Hon. Daniel F. Beatty, the great Organ builder of Washington, N. J. The picture is by Bogardus, and does credit to both artist and subject.

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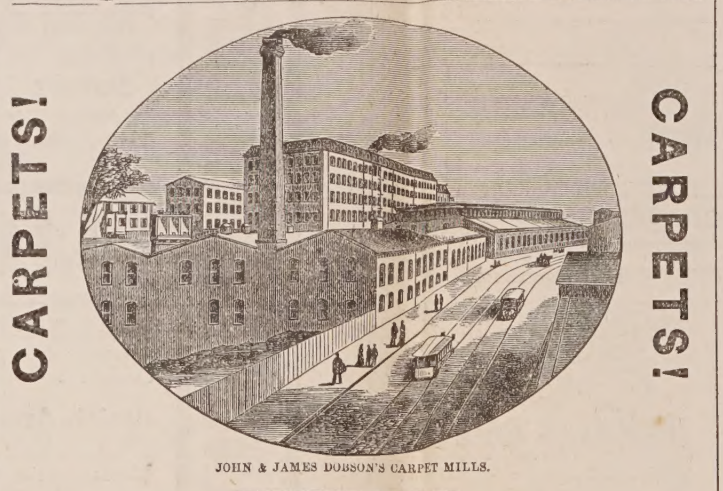

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